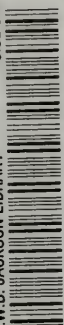


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Southern Educational Association
December 27-29, 1900

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SOUTHERN EDUCATIONAL ASSOCIATION

JOURNAL

OF

PROCEEDINGS AND ADDRESSES

OF THE

TENTH ANNUAL MEETING,

HELD AT

RICHMOND, VA.,

DECEMBER 27 - 29, 1900.

1901

Published by the Association.

FOR SALE BY THE

SECRETARY OF THE ASSOCIATION.

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CALENDAR OF MEETINGS

SOUTHERN EDUCATIONAL ASSOCIATION.

Place.	President.	Date.
I. Morehead City } Montgomery }	J. H. Shinn } S. Palmer }	July, 1890
II. Lookout Mountain.	J. H. Shinn.	July, 1891
III. Atlanta	S. Palmer.	July, 1892
IV. Louisville.	W. F. Slaton.	July, 1893
V. Galveston.	W. H. Bartholomew.	Dec., 1894
VI. Hot Springs.	J. R. Preston.	Dec., 1895
VII. Mobile.	J. H. Phillips.	Dec., 1896
VIII. New Orleans.	Geo. J. Ramsey	Dec., 1898
IX. Memphis.	Junius Jordan	Dec., 1899
X. Richmond	Robert Burwell Fulton.	Dec., 1900

 There was no meeting of the Association in 1897, because of yellow fever at New Orleans, which city had been selected as the place of meeting.

SOUTHERN EDUCATIONAL ASSOCIATION.

OFFICERS FOR 1899—1900.

GENERAL ASSOCIATION.

President—Robert Burwell Fulton, University, Miss.

Vice-President—Junius Jordon, Fayetteville, Ark.

Secretary—P. P. Claxton, Greensboro, N. C.

Treasurer—

{	John D. Yerby, Mobile, Ala. (Died before expiration of term of office.)	(Appointed for unexpired term.)
	Frank M. Smith, Concord, Tenn.	

DEPARTMENTS.

SUPERINTENDENCE.

President—J. J. Doyne, Little Rock, Ark.

Vice-President—J. H. Phillips, Birmingham, Ala.

Secretary—W. K. Tate, Charleston, S. C.

HIGHER EDUCATION.

President—Charles W. Dabney, Knoxville, Tenn.

Vice-President—Edwin A. Alderman, New Orleans, La.

Secretary—W. B. Smith, New Orleans, La.

SECONDARY EDUCATION.

President—S. A. Mynders, Jackson, Tenn.

Vice-President—Robert Bingham, Asheville, N. C.

Secretary—Isoline Rodd, New Orleans, La.

ELEMENTARY EDUCATION.

President—Lucy Davis, Williamsburg, Va.

Secretary—Rose Bennett, Fayetteville, Ark.

KINDERGARTENS.

President—Patty S. Hill, Louisville, Ky.

NORMAL SCHOOLS.

President—E. C. Branson, Athens, Ga.
Vice-President—Wyclif Rose, Nashville, Tenn.
Secretary—T. F. McBeath, Jacksonville, Fla.

INDUSTRIAL EDUCATION.

President—D. B. Johnson, Rock Hill, S. C.
Vice-President—Lyman Hall, Atlanta, Ga.
Secretary—D. H. Hill, Raleigh, N. C.

EXECUTIVE COMMITTEE.

Alabama	J. H. PHILLIPS.....	Birmingham.
Arkansas	JUNIUS JORDAN.....	Fayetteville.
Florida.....	JOHN F. FORBES.....	DeLand.
Georgia	WILLIAM F. SLATON.....	Atlanta.
Kentucky	W. H. BARTHOLOMEW.....	Louisville.
Louisiana.....	GEORGE J. RAMSEY.....	{ Clinton, La. { (Richmond, Va.)
Maryland	S. T. MORELAND.....	Baltimore.
Mississippi	J. R. PRESTON.....	Natchez.
Missouri	T. W. GALLOWAY.....	Marshall.
North Carolina	GEORGE T. WINSTON.....	Raleigh.
South Carolina.....	W. K. TATE.....	Charleston.
Tennessee	JENNIE M. HIGBEE.....	Memphis.
Texas	T. C. ALEXANDER.....	Waco.
Virginia.....	J. W. SOUTHALL.....	Richmond.
West Virginia	J. H. RAYMOND.....	Morgantown.
Arizona.....	J. F. DABBS.....	Tucson.

STATE DIRECTORS.

Alabama.....	C. A. BROWN.....	Birmingham.
Arkansas.....	J. H. HINEMON.....	Pine Bluff
Florida.....	WM. N. SHEATS.....	Tallahassee.
Georgia	C. C. BOND.....	Athens.
Kentucky	M. H. CRUMP.....	Bowling Green.
Louisiana	C. E. BYRD.....	Shreveport.
Maryland	HENRY A. WISE.....	Baltimore.
Mississippi.....	II. A. HAYES.....	West Point.
Missouri	HENNING W. PRENTISS.....	St. Louis.
North Carolina.....	E. P. MOSES.....	Raleigh.
South Carolina	G. S. KNIGHT.....	Graniteville.
Tennessee.....	WHARTON S. JONES.....	Memphis.
Texas	J. G. WOOTEN.....	Paris.
Virginia	W. A. JENKINS.....	Portsmouth.
West Virginia	L. J. CORBLEY.....	Huntington.

STATE MANAGERS.

Alabama.....	JOHN W. ABERCROMBIE.....	Montgomery.
Arkansas	J. H. RIGHTSELL.....	Little Rock.
Florida.....	T. F. McBEATH	Jacksonville.
Kentucky.....	S. L. FROGGE.....	Frankfort.
Georgia.....	CARLETON B. GIBSON.....	Columbus.
Louisiana.....	WARREN EASTON.....	New Orleans.
Maryland.....	E. B. PRETTYMAN.....	Baltimore.
Mississippi.....	H. L. WHITFIELD	Jackson.
Missouri.....	JOHN S. COLLINS.....	St. Louis.
North Carolina.....	CHARLES D. McIVER.....	Greensboro.
South Carolina.....	W. K. TATE.....	Charleston.
Texas.....	ALEXANDER HOGG.....	Dallas.
Virginia.....	HARRIS HART	Roanoke.
West Virginia.....	W. H. GALLUP.....	Morgantown.

LOCAL COMMITTEES.

General Executive Committee: J. L. Hill, Chairman; H. D. Eichelberger, Vice-Chairman; J. A. McGilvray, Secretary; R. Lee Traylor, Treasurer.

Finance: J. N. Boyd, Chairman.

Hotels and Accommodations: Hill Montague, Chairman.

Receptions: L. Z. Morris, Chairman.

Entertainment: B. F. Johnson, Chairman.

Railroads: W. A. Crenshaw, Chairman.

Membership: J. P. Thomas, Chairman.

Place of Meeting: William F. Fox, Chairman.

Publicity: A. R. Holderby, Jr., Chairman.

Printing and Badges: W. J. Kimbrough, Chairman.

Bureau of Information: R. A. Lancaster, Jr., Chairman.

Decoration: Henry S. Hutzler, Chairman.

Exhibits: Robert Lecky, Jr., Chairman.

COMMITTEE ON ORGANIZATION.

George J. Ramsey, Richmond, Va.

J. H. Hinemon, Pine Bluff, Ark.

R. B. Fulton, University, Miss.

P. P. Claxton, Greensboro, N. C.

J. H. Raymond, Morgantown, W. Va.

Celestia Parrish, Lynchburg, Va.

M. A. Cassidy, Lexington, Ky.

G. R. Glenn, Atlanta, Ga.

J. H. Phillips, Birmingham, Ala.

George Summey, Clarksville, Tenn.

TREASURER'S REPORT

OF THE


SOUTHERN EDUCATIONAL ASSOCIATION,

DECEMBER 28, 1900.

1900—Dec. 20.—To receipt from the Leinkauf Banking			
Company (balance deposit of John			
D. Yerby).....			
		\$600	90
To membership of H. B. Frissell.....			
		2	00
By expense account of P. P. Claxton,			
Secretary			
		\$60	00
By check to the University of Tennes-			
see Press (T. D. Morris), printing			
proceedings			
		277	12
By check to S. B. Newman & Co., print-			
ing and binding			
		58	75
Balance			
		207	03
		<u>\$602</u>	<u>90</u>
		<u>\$602</u>	<u>90</u>

Respectfully submitted,

FRANK M. SMITH,
Treasurer Southern Educational Association.

 No detailed statement of receipts from the Memphis' meeting has been received.

JOURNAL OF PROCEEDINGS
OF THE
TENTH ANNUAL MEETING
OF THE
SOUTHERN EDUCATIONAL ASSOCIATION

RICHMOND, VA., DECEMBER 27, 28, 29, 1900.

FIRST DAY'S PROCEEDINGS.

Assembly Hall of The Jefferson Hotel—Thursday, Dec. 27, 10:30 A. M.

The Association was called to order by Mr. J. L. Hill, general chairman of the local committees.

Rev. Carey E. Morgan, pastor of the Seventh-Street Christian Church, invoked the divine blessing upon the association and its work.

Addresses of welcome were made by Hon. J. Hoge Tyler, governor of Virginia; Hon. R. M. Taylor, mayor of Richmond; Hon. Joseph W. Southall, superintendent of public instruction of Virginia, and William F. Fox, superintendent of public schools of Richmond.

Responses to the addresses of welcome were made by J. G. Wooten, superintendent of the public schools of Paris, Texas; Hon. G. R. Glenn, commissioner of education of Georgia, and Hon. J. V. Calhoun, superintendent of education of Louisiana.

Mr. J. L. Hill presented the President of the association, Dr. R. B. Fulton, who delivered the annual presidential address.

On motion of Superintendent J. G. Wooten the parts of the President's address pertaining to the work of the several departments of the association were referred to these departments for consideration.

Prof. Celestia S. Parrish, Randolph-Macon Woman's College, read a paper on "Education for Southern Women," which was discussed by President Charles D. McIver of the State Normal and Industrial College, Greensboro, N. C., and Miss Nina Horner, of Converse College.

Mr. Dixon moved that a committee on resolutions, consisting of one delegate from each state, be appointed by the President. The President announced that the committee would be appointed later.

The following announcement was made by the local committee:

ANNOUNCEMENT OF THE LOCAL COMMITTEE.

Tickets will be issued to-morrow morning from 9 to 9:45 o'clock to members who will go to Hampton Saturday morning. It is the desire of the committee that tickets be issued only to members who will go.

The great shipyard at Newport News, next to the largest in the world, will be seen under specially favorable circumstances. The President will open the yards, and guides will be furnished.

The Hampton Institute has an international reputation, and this occasion offers a rare opportunity to see something of its work.

A special train will leave the C. & O. Broad street depot at 8:40 Saturday morning, and will return the same evening.

The Association adjourned to meet at 7:30 P. M.

Assembly Hall of The Jefferson Hotel—Thursday, Dec. 27, 7:30 P. M.

President Fulton called the meeting to order and introduced Dr. Nicholas Murray Butler, dean of the faculty of philosophy, Columbia University, who addressed the association on "Some Evidences of an Education."

President F. P. Venable of the University of North Carolina read a paper on "Universities and Secondary Schools."

Principal R. W. Tunstall, Tome Institute, and Dr. W. S. Currell, Professor of English in Washington and Lee University, discussed Dr. Venable's paper.

Mrs. Charles A. Perkins of the University of Tennessee addressed the association on "Open Doors in Women's Education."

The association adjourned to meet in general session again Friday evening, December 28, at 7:30.

SECOND DAY'S PROCEEDINGS.

Assembly Hall of The Jefferson Hotel—Friday, Dec. 28, 7:30 P. M.

The session was called to order by the President.

President George T. Winston of the North Carolina College of Agriculture and Mechanical Arts read a paper on "Industrial Education and the New South."

President Charles W. Dabney of the University of Tennessee read a paper on "The Cultural Value of Scientific and Technical Education."

President J. M. Green of the National Educational Association was introduced to the association, and invited the members to attend the next meeting of the National Association, to be held at Detroit. He spoke as follows:

REMARKS OF PRESIDENT J. M. GREEN.

Ladies and Gentlemen, Members of the Southern Educational Association:

I appreciate very highly the fact that your President invited me to be here with you and take part in your deliberations on this occasion, and I appreciate still more the fact that he permits me to say a word to you concerning the coming meeting of the National Educational Association.

It has been decided to hold the next meeting of the National Educational Association from the 8th to the 12th of July in the city of Detroit. In reaching the conclusion to hold the meeting in the city of Detroit, the Executive Committee felt that they had your approval before the act. From the time that the National Association determined upon the personnel of its Executive Committee for this year, suggestions began to be offered as to the place of meeting. These suggestions came from every part of our land. They were principally made by superintendents and principals after consulting the teachers in their respective communities.

We received invitations from four places for our meeting. Concerning these places, outside of the parties extending the invitation, every single suggestion that came was for the city of Detroit. We felt that we should not go contrary to the almost unanimous suggestions. We felt that some of the places extending invitations to us had strong claims by reason of their eminent services to the National Association and by reason of territorial considerations. But whether from climatic reasons or from others we do not know, Detroit was the common expression of the country, and the committee decided in favor of that city.

Detroit offers great attractions. You are aware of the fact that it is on our great inland waterway; it is reached by some twelve or thirteen railroads. It is said that upon the waters passing Detroit you can sail for an entire day for ten cents. You reach easily many resorts. Its trolley lines extend as far away as Port Huron. To every point of attraction in that section you can go at small cost. But many are attracted to that neighborhood by the Pan-American exhibit, so that it seems to be the centre for our next meeting.

This is to be the first meeting of the new century. The Executive Committee have felt that the time would be opportune for giving the occasion something of an international character.

You are all aware of the fact that the last few years of the present century have forced upon our nation broader questions than have ever come to it before, and that many of the subjects that we are now considering are subjects that have concerned the older civilizations for many years. Hence it would seem profitable that this one association, which is indeed national, should bring into its councils the wisdom of other nations, and in the accomplishment of this purpose, the Executive Committee thus far is encouraged.

I accepted the invitation to come to this meeting because I was interested in you. I knew very little of your local problems, and wanted to learn of them. Since I have been here, I have heard this expression from you: "The South has educational problems peculiar to itself." I want to say that in this particular the South is not exceptional. The West, with its broad prairies, its mines and its scattered population, has educational problems peculiar to itself. New England, with its older population, and its manufacturing industries, has problems peculiar to itself. The middle Atlantic states, with their great centers of population, have problems peculiar to themselves, but it seems to me that the very conception of a national movement is to bring together these peculiar problems and let them rub against each other and work out a solution that is indeed national. Hence there must come to us great value from our all assembling together in this one great meeting.

In the city from which I come, our population is largely engaged in the manufacture of pottery. I have tried to discover the practice of the "boss potter" as he is called. I find that when he is talking to his customers he says to them, "Patronize home trade," but when he is talking to his foreman, he says to him, "I want you to go into any part of the earth where you can secure an idea that will help you to produce good pottery, and if need be bring with you workmen from any part of the earth, for if we are to succeed in this business, we must have an intelligence which will enable us to enter into successful competition in the markets of the world." And it does seem to me that this is the true educational principle, and it is upon this ground that I ask this Southern Educational Association to come with us this summer, and come in great numbers. We want your encouragement; we want your counsel; we want an understanding of your peculiar problems; we want all that makes you with us a part of one great nation. I thank you.

Dr. Paul Barringer, chairman of the faculty of the University of Virginia, read a paper on "The Education of the Negro in the South."

which was discussed by Principal H. B. Frissell of Hampton Institute and President Julius Dreher of Roanoke College.

In order to permit members of the Association to go on the excursion to Newport News and Hampton on Saturday without missing any part of the programme, it was decided to carry out at this session that part of the programme of the Executive Council arranged for Saturday morning, including a paper by Principal Augustus S. Downing of the New York Training School for Teachers on "The Training of Teachers for Elementary Schools," and a paper on "The Denominational Colleges and Higher Education" by Chancellor George Summey of Southwestern Presbyterian University. Dr. Downing gave a synopsis of his paper, and Dr. Summey, because of the lateness of the hour, submitted his paper without reading. Professors Hugh S. Bird and P. P. Claxton submitted their discussions of Dr. Downing's paper without reading.

Mr. Polk Miller entertained the Association and visitors for an hour with songs and stories of the old-time negro. He was assisted by a chorus of negroes from Richmond.

The Committee on Nominations reported the following nominations for officers of the Association for the year 1901. The report was adopted.

REPORT OF THE COMMITTEE ON NOMINATIONS.

President.....	G. R. Glenn	Atlanta, Ga.
Vice-President.....	R. B. Fulton.....	University, Miss.
Secretary	P. P. Claxton	Greensboro, N. C.
Treasurer	Frank M. Smith	Knoxville, Tenn.

Dr. Charles W. Dabney, chairman, read the report of the Committee on Resolutions.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

Resolved, In the name of the teachers of the South, and for the sake of the children, that we appeal to the people of the southern states, as individuals and as communities, to mark the beginning of the new century by a great educational advance. The history of our country proves that money given for education is not wasted, but invested with the certainty of large returns. Education results in more diversified and better organized industries for our people; it results in increased commerce and in better and more intelligent citizenship. Every nation needs these: a free people needs them most of all. We appeal, therefore, most earnestly for increased appropriation, state and local, for school purposes and for larger endowments and private benefactions.

2. *Resolved*, That the vital point in modern education is the training of the teacher. Ample scholarship and professional preparation are absolute essentials to any teaching worthy of the name. We, therefore, pledge our support to all measures having for their purpose the broadening and deepening of the teachers' preparation for this work.

3. *Resolved*, That the movement for manual, technical, and industrial training is closely related to the needs of the people of the South. We believe in the extension of the opportunities for such training for men and women as rapidly as possible.

4. *Resolved*, That we heartily indorse the South Carolina Interstate and West India Exposition to be held in Charleston, December, 1901, to June, 1902, and call upon the southern teachers and school authorities to assist in preparing an exhibit which shall adequately express the progress and present status of southern education.

5. *Resolved*, That the thanks of this body are cordially tendered to the governor of this state, to the state and local school authorities, to the general committees, to the Chamber of Commerce, to the Blues band, to the press of the city, to the transportation lines, to the Jefferson, and to church and school officers for the use of halls, and to all others who have contributed so tirelessly and thoughtfully to the comfort and pleasure of our stay in Richmond. We especially appreciate the receptions at the governor's mansion and the reception by the Richmond Educational Association at the Woman's Club, and the courtesies of the Confederate Museum and the Valentine Museum. Also the complimentary excursion to Hampton Institute.

CHAS. W. DABNEY, *Chairman*.

Letters were presented from the boards of trade, city councils, and boards of education of Knoxville, Tenn., Asheville, N. C., and Charleston and Columbia, S. C., inviting the association to hold its next meeting in these cities. These invitations were referred to the Executive Committee for consideration.

The Treasurer's report was read by the Secretary.

Treasurer Frank M. Smith moved that a committee of three be appointed by the President to prepare a suitable notice of the death of Superintendent John D. Yerby, former Treasurer of the association.

At 1 o'clock the Tenth Annual Session of the Southern Educational Association adjourned.



PROCEEDINGS
OF THE
EXECUTIVE COUNCIL
OF THE
SOUTHERN EDUCATIONAL ASSOCIATION.

Assembly Hall of The Jefferson Hotel—Friday, December 28, 9:30 A. M.

The Council was called to order by President Fulton.

Devotional exercises were conducted by Dr. Richard McIlwaine, president of Hampden-Sidney College.

Principal W. K. Tate, of Charleston, was introduced, and made a short address, inviting the teachers to visit the Interstate and West India Exposition, to be held at Charleston December 1st, 1901, to June 1st, 1902, and to co-operate with the local authorities in preparing the educational exhibit of the exposition.

REMARKS OF PRINCIPAL W. K. TATE.

We shall deem it a special privilege to have with us on that occasion the teachers of the South. What I want to ask you this morning is that you will take under consideration the educational exhibit which is to be made in connection with that exposition. We have every assurance that the exhibit made by the United States at the Paris Exposition will be with us on that occasion. You have already on this platform heard this exhibit highly spoken of. We want to have it, but we wish more than that to have an exhibit which shall adequately express the progress and education in the South. Without your help this will be impossible; but with a little help on your part we can have an exhibit which will do us credit. For such an exhibit preparations must necessarily be made before the close of school this year. We ask you to take this under advisement, and to assist us in our exposition in any way you can. Last summer we had the distinction of having as our guests the National Educational Association. On that occasion we prepared for five thousand southern teachers; only fifteen hundred came. We want the Southern Educational Association to understand that there is yet room for the other thirty-five hundred. We shall deem it a special pleasure to have you with us on the occasion of our exposition.

Dr. George J. Ramsey, chairman of the Committee on Organization, reported that lack of time and circumstances over which they had no control made it necessary for the committee to ask for more time, and the committee was continued with instructions to report at the next meeting of the association. On motion the President was instructed to increase the Committee on Organization by adding one member from each state not now represented on it.

Hon. William T. Harris, United States Commissioner of Education, read a paper on "The Relation of Universities and Colleges to Public Schools." Dr. Harris' paper was discussed by Prof. E. C. Branson of the Georgia State Normal College.

President F. C. Woodward of the South Carolina College read a paper on "Drawbacks to Educational Organization."

The Chair announced the Committee on Resolutions and Nominations, and read telegrams of greetings from the Educational Associations of Florida, Kentucky, and Oregon. The Secretary was instructed to reply to these telegrams.

COMMITTEE ON RESOLUTIONS.

Charles W. Dabney, Tennessee, *Chairman*.

G. R. Glenn, Georgia.	F. C. Woodward, South Carolina.
George T. Winston, N. C.	H. A. Hayes, Mississippi.
William F. Fox, Virginia.	S. T. Moreland, Maryland.
J. V. Calhoun, Louisiana.	W. H. Anderson, West Virginia.
J. W. Abererombie, Alabama.	W. L. Prather, Texas.

COMMITTEE ON NOMINATIONS.

D. H. Hill, North Carolina, *Chairman*.

H. A. Hayes, Mississippi.	J. G. Wooten, Texas.
E. B. Prettyman, Maryland.	Warren Easton, Louisiana.
John J. McMahan, South Carolina.	Mrs. C. A. Paxton, Tennessee.
E. C. Branson, Georgia.	E. C. Glass, Virginia.
J. W. Abererombie, Alabama.	W. M. Foulk, West Virginia.

Communications from the Society of Humane Education and the Pan-Tourist Company of Buffalo were read.

President G. M. Green of the National Educational Association called attention to the meeting of this association in Detroit next summer.

THE COUNCIL ADJOURNED.

NOTE.—A large number of the teachers went on the excursion to Newport News and Hampton Saturday. The party was shown through the Newport News shipyards, and all departments of Hampton Institute, where refreshments were served. All who went were greatly pleased. The excursion was free to the members of the association. Mr. Frissell and the Chesapeake and Ohio railroad bearing all expenses.

SOUTHERN EDUCATIONAL ASSOCIATION.

ADDRESSES OF WELCOME.

HON. J. HOGE TYLER, GOVERNOR OF VIRGINIA.

Mr. President, Ladies and Gentlemen :

As governor of the state I take pleasure in greeting so many worthy men who are not only "all dedicated to closeness and the bettering of their minds," but are also dedicated to enriching the minds of others. There is no company of men before whom I could come with more of respect and of regard than such a company as I address to-day. I recognize in such an assembly a power, little reckoned with by the noisy world, yet whose influence is always felt in the very vanguard of our civilization—in tracing all true history, in understanding the various manifestations of human life upon the earth, in dealing with the divine faculty of reason, in unlocking the world's literatures, in revealing the art principles of the supremest of all arts, the art that lies in the use of words. While much of the work of such an association consists of such minute technicalities that it can never become, in a sense, widely popular, yet in the learning of such associations rests the glory of American scholarship. I should feel indeed fortunate if I could contribute by any words of mine to your comfort and zeal in the pursuit of your honorable aims.

CAUSE OF EDUCATION.

At this gracious season of the year you have left happy home circles and rare domestic joys to meet here in the furtherance of the great cause of education. In Virginia the cradle of education was first rocked on this continent, and no state could give to this Association a more cordial and hearty welcome than she extends to you—the educators of the South. I am sure you could not assemble in a city where you could obtain greater inspiration than in Richmond. It is here that

you find so much that makes Virginia great in education and historic interest. This beautiful city is grand in her representation of loyal and cultured citizenship, and glorious in the commemoration of the virtues and achievements of her chivalrous sons. This is the Mecca to which the people of our own Southland love to come and gather at the shrines scattered here and there, commemorative of the valor and the bravery and achievements of our heroes and patriots who dared and died for a nation's honor. But I must not speak of the city of Richmond especially, and of the welcome she extends to you. Her honored mayor is here ready to perform that pleasant duty. Virginia opens her arms to receive you to-day. What state has exercised greater prominence in educational matters than Virginia? It was on her soil that one of the first American collegiate institutions was established, and old William and Mary has perhaps given to the nation more men of prominence and learning than any other college in America, and in recent years she has been receiving the fostering care of the state and is now equipping young men by the hundreds, who, in turn, are going forth to teach in our public schools.

THOMAS JEFFERSON.

It was Virginia that gave birth to Thomas Jefferson, the South's greatest educational statesman, who more than a hundred years ago planned our great university and outlined the scheme of popular education which was put into operation in less than fifty years after his death; and it was his genius that first suggested a plan of elementary and industrial schools for negro children in anticipation of their freedom, and to-day the plan that emanated from Jefferson's brain has been adopted throughout the United States as the best and most complete system that can be devised. He laid the base and placed the capstone in our whole educational system, even in the infancy of this great republic, and nothing more clearly demonstrates his title to statesmanship than his forethought on these lines. It was George Washington who planned a national university, which is now materializing into practical shape, and it was he who was the earliest benefactor of one of our foremost institutions of learning, and coupled with the name of Lee has given to Virginia and the South an institu-

tion that is the pride of all the people, and is a place where loftiest aspirations will be instilled into the minds of our southern boys, and with proper care and nurture may be the favored university of all our Southland.

Stonewall Jackson was first engaged in school service and devoted his earliest days to teaching the youths of Virginia and the South at the Virginia Military Institute. Time does not admit of my giving the names of others who have shed lustre on the pages of our country's history, both on the field and in the forum, who have turned their thoughts and directed their energies toward educational work, and to even list the many schools and colleges throughout the state where this noble work is being carried on would be trespassing too severely upon your valuable time. Nor can I recount the work of our public schools, which, in spite of all difficulties, have more than kept pace with the oldest and most favored states in the Union, giving even to the thousands of colored children the same advantages and benefits enjoyed by the whites.

We are rejoiced that there has been formed an association to promote this great agency for the enlightenment and upbuilding of our section. All interests and classes have their organizations and associations, and why should not the educators? Surely as much of the nation's advancement and welfare depends upon the development of the minds and thoughts of the people as on the material development of its industries. We are too prone to let our efforts for material progress engross our energies. Let us see to it that educational and intellectual achievements answer back the humming sound of factory and furnace. Surely, there is no land under the sun that is so favorable for educational and intellectual achievements as this. The pure air of our southern climate, rich with the perfume of its fragrant flowers, gives birth and inspiration to lofty ideals, and from this organization should spring most happy and beneficent results.

Under a system of government such as ours, where the humblest man has an equal voice with the most exalted in shaping the policies of our nation, the absolute necessity for general education is apparent. While our great civil institutions bear lasting testimony to the statesmanship of Jefferson, his transcendent genius is no less evidenced by his recognition

of the only true principle on which they could be carried to a successful completion—"an enlightened citizenship is the foundation of successful representative government." So we find that apostle of liberty and light, almost immediately after evolving the palladium of our liberties, bending his energies and talents to establishing and perfecting a system of general education. If it was necessary at the foundation of this government, when we were a people of one cause and of one ancestry, to inaugurate a system of popular enlightenment, how much greater the necessity that we of the South should devote peculiar energies to this question, for we had injected into our citizenship and given more than an equal voice in the councils of state vast numbers of a race almost uneducated, without even the traditions of their forefathers to restrain them. It was a great problem, and still presents most complex phases. It is incumbent on you to weigh well and digest this question and present such conclusions as will bring satisfactory and lasting results.

PRINCELY DOMAIN.

The good state of Virginia which gave of her princely domain to the federal union the vast north-western territory, from which great states were carved, while each of these young states still had a wealth of public lands from the sale of which to erect and richly endow their own universities; Virginia, that was thus stripped of her public territory by her own magnificent generosity, and then had her own heroic body cut in twain by the sword of war and was left alone and unassisted to bear her burden of debt; Virginia, that still remains so true to the highest ideals of scholastic training that she takes from the pockets of her citizens by direct taxation the sum of \$140,000 annually to give to her colleges, to say nothing of her public schools for both white and black,—surely Virginia can lay claim to being in sympathy with the object of this meeting. So to us Virginians you come as members of the real aristocracy of the world, as light-bearers, as temple servers, and I need not pause to give you assurance of our most hospitable intentions toward you. I would only ask in conclusion to express the hope that your deliberations may be satisfactory and fruitful, that you may here add some stone to the temple of

truth; and while no noisy acclaim may herald your coming and your departure may be in peace, yet, know that the temple wherein you work rises slowly, stone by stone, and "there is neither hammer nor axe nor any tool of iron heard in the house while it is building;" that the kingdom of mind is like that kingdom of God which "cometh not with observation."

In the name of the people of Virginia, I extend to you a most hearty greeting, and we follow your sessions with royal good wishes.

HON. R. M. TAYLOR, MAYOR OF RICHMOND.

Mr. Chairman, Ladies and Gentlemen of the Southern Educational Association:

The fundamental principles of civilization spring from the bed rock of education, and the enlightenment of the masses brings forth the higher social order from the chaotic state of society. Your gathering to-day in our city is, therefore, auspicious and awakens the keenest interest of our citizens in the noble work which has called you together. My duty, however, is to extend to you the welcome of the city, and to assure you of our readiness to aid you in any way we can toward the successful issue of your mission. Our efforts toward the education of our children have been steadily increased and will so continue as long as we are able to have the work confided to the keeping of such worthy men as now control our educational matters. My constant aim as mayor will be to uplift their hands and give them the official encouragement they need. I bid you all a hearty and sincere welcome to our city.

HON. JOSEPH W. SOUTHALL, SUPERINTENDENT OF PUBLIC INSTRUCTION OF VIRGINIA.

Mr. President, Ladies and Gentlemen of the Southern Educational Association:

I feel that it is a distinguished privilege I have to stand before this splendid audience, and, in the name of the children of this old commonwealth, and in the name of the teachers, bid you welcome to our borders. I conceive that you have come here for no holiday pastime, but that you have gathered

here for high and holy work. I know no term in which to define my idea of the dignity and the superiority of the work which calls you together.

Sometime during the summer of the present year it was my pleasant privilege to visit that grand and good old man, the father of the public school system of Virginia. I refer to the great Christian philosopher and statesman, Dr. W. H. Ruffner. On leaving his beautiful home in the mountains of Virginia, the last word he said to me was, "Tell the teachers of Virginia that they are engaged in a great work." I had a full conception of the stupendousness of the work, but when these words came from the lips of that great and good man, my convictions were intensified. To what shall we compare this work? I know no words in which to properly define it.

We may conceive of this world as a great workshop as we witness the whirl of its countless industries—its hammers and anvils, laboring day in and day out on land and on sea, and even in the bowels of the earth; indeed, wherever the human foot has trod, there the genius of industry has gone and is laboring and toiling for the comfort and the uplifting and betterment of humanity. But inconceivably great as all this is, it is but material; it belongs at best to a world that is but our temporary home. In the humblest school-house a nobler work and a greater work is being carried on.

I think it was the distinguished Dr. William T. Harris who spoke somewhat on this line—I do not remember his exact language: "The three greatest instrumentalities in this age of highest civilization are the railroad, the daily newspaper, and the school-house." Who will undertake to estimate the value of railroads in bringing together consumers and producers, and the thousands of other comforts and conveniences that they afford in this busy world of ours? Who will undertake to tell the value of the daily newspaper with its bulletins of current news from all over the world, and its promulgation of the trend of the most enlightened public opinion? But before all these is the school-house—the stepping-stone and the forerunner. It was Horace Mann who said that the best lines of republican fortifications are the school houses. The great Edmund Burke has said that the best national defence is education. When three decades ago the world was startled to see the tri-colored flag of France go

down before the sterling soldiery of Germany, Bismarck, the great chancellor, said that the schools of his country had made the soldiers of Germany the superiors of the followers of Napoleon.

Our own great Jefferson, who has been referred to by our governor as the friend of human liberty, was equally proud to be called the apostle of education. At a later day, the great Webster said in his own majestic phrase, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we build temples, they will crumble into dust; but if we work upon immortal minds—if we imbue them with principles, with the love of God and the love of their fellow man—we will engrave on these tablets something that will grow brighter and brighter throughout eternity."

The teacher, then, is engaged in no ordinary work. He is working and building for all time; he is giving form and force to that which will live in perfection and beauty when all things else shall have passed away. His work is as imperishable as the human soul.

It is a significant fact in our history that for a long time the state did nothing in the way of a public school system. The Christian Church, which is always foremost and chief in good works and words, established throughout this state colleges for the education of the youth of the land. I know of no other term by which to distinguish them unless I call them denominational colleges. I rather think it unfair to call them by that name because they are catholic in their teaching. I myself am almost old enough to remember Randolph-Macon and Richmond colleges in their infancy, and when I look back I am astonished at the great work that has been accomplished by these institutions. Emory and Henry, and Roanoke have been noble competitors in the great achievement. Hampden-Sidney, and Washington and Lee, dating further back, have been illustrious in their work in this line. Old William and Mary, hoary with age in her work of more than two hundred years—who can estimate her achievements? Permit me here to refer to the utterance of a distinguished gentleman whom I heard speak at William and Mary during the present year. I refer to Dr. Thomas Nelson Page, who delivered the address before the Phi Beta Kappa Society of this venerable institution. I give the substance of what he said: "William

and Mary was the birthplace of the great principles which underlie this great government. From William and Mary they went out to the thirteen old states; they extended all over the continent throughout the great sisterhood of states that make up this Union"—and, from present appearances, we cherish the hope that they will be carried to the islands of the sea, and to the uttermost parts of the earth.

But great as has been the success of these institutions, wise men and statesmen have thought that the time has come for the state to put her strong arm to the work, and put a school-house in the reach of every boy and girl in this old commonwealth. The great public school system of Virginia, as it has been introduced, is not what we would have it. We are trying to develop it to as near perfection as possible. We are doing the best we can, and we hope for better and fuller development in the near future.

As I must not try your patience any longer, I desire in the name of the children of this commonwealth, and in the name of the children yet to come, to bid you welcome and to wish you a hearty Godspeed in your noble work.

WILLIAM F. FOX, SUPERINTENDENT OF RICHMOND PUBLIC SCHOOLS.

Mr. President, Fellow-Members of the Southern Educational Association, Ladies and Gentlemen:

In the arrangement of the programme it has been made my duty to greet you on behalf of the schools of Richmond.

It affords me great pleasure, therefore, in their behalf, to extend to you a hearty welcome.

A seer of Israel long ago laid down as a prime factor in pleasant companionship oneness of aim and purpose: "Can two walk together except they be agreed?" That unity belongs in the highest degree to the teachers of this land. We are united in a grand effort for the uplift of humanity. Though the scope of our work extends from the kindergarten through the university the aim of our effort is the same. Though the duties assigned to the several workers is different, they form but parts of one complete whole. There should exist, therefore, the warmest feeling of brotherhood, the most earnest desire on the part of each for the success of all.

The scope of our work is far-reaching. It is so broad as to enlist the interest and sympathy of all classes of society, and to the philanthropist and patriot especially it is a matter of profound importance. Next to the mother's knee and the sacred rostrum the teacher's desk is the shrine whence go out those influences that enlighten, elevate and ennoble mankind.

We meet together to discuss the high themes relating to our task. We may differ somewhat in the application of the principles underlying our profession, but we have come together to discuss them and their application, to open our stores of knowledge and experience for the good of our brethren, that we may get broader views of our work, and may gather inspiration for carrying forward the portion committed to us in our several spheres.

It was not always so. Time was when the teacher who had learned better than his fellows the means of reaching and elevating his pupils kept his secret for the upbuilding of his own institution and of his personal reputation. But it is not so to-day. The profession has become more catholic. It has risen to the point at which the experience, knowledge, and progress of each must be used for the uplifting of all. The great educator of to-day is not the man who simply builds up a splendid institution or a fine system, however great their excellencies, but he who, carrying his own work on toward perfection, has, at the same time, done most in strengthening and elevating his professional brethren.

And so, we teachers of Richmond, glad as we are to meet you, are not wholly unselfish in our welcome. We shall use to the utmost the treasures of educational wisdom and experience brought to our doors, and shall lay up stores of knowledge and stimulus and inspiration for the future.

The good name of Richmond as an educational center, reaches back into the distant past, and later times have witnessed additional facilities for increased power and efficiency. Its college of arts dates back to the early part of the present century, and its oldest medical college originated about the same period in "The Academy of Sciences"—an institution allied in purpose and method with the French Academy. The methods of Joseph Lancaster, received early illustration in a school founded in this city, and many of our useful and honored citizens reverence this as their *Alma Mater*.

The public schools were organized in 1869 upon the application to the city council of a number of distinguished citizens irrespective of party affiliation. The organizers of these schools enjoyed the benefit of the experience of others who were earlier in the field, and they sought to incorporate into their schools the best things that experience had shown to be practicable. Since that time the guardians of their interests have sought to add to them every real educational advance that was suited to their wants and compatible with their environment.

More recently theological, medical, technical and other schools have been added to our educational facilities.

The schools of our city—public schools, private and parochial schools, colleges for men and for women, theological, medical, and technical schools—all bid you a cordial welcome.

We shall be glad to meet you socially, and to have you visit our respective institutions. We cannot, of course, during this holiday time, show you any of our school work, but our buildings will be open to your inspection, and we shall be pleased to extend to you every courtesy you may desire.

We are glad to have you with us, and on behalf of all the schools I extend to you a most cordial greeting.

RESPONSES TO ADDRESSES OF WELCOME.

BY G. R. GLENN, COMMISSIONER OF EDUCATION OF GEORGIA.

Mr. Chairman, your Excellency the Governor, your Honor the Mayor, and the Superintendents, Ladies and Gentlemen:

We are very happy to breathe once more the atmosphere of Virginia. We are glad to be in your capital city. We rejoice to stand in the presence of the monuments that you have erected to your mighty dead, and if the spirits of the mighty dead take part in the affairs of men, we feel sure that the spirit of your Jefferson must brood over an occasion like this.

We are here, Mr. Chairman, to study for a while together the great interests that our people have committed to our hands. We are here to mingle our voices and to unite our hearts as we commune together, and learn from one another how we may best answer these great questions that we are appointed to determine. I am glad, sir, that the spirit that we bring to this occasion, while we speak of it as a southern spirit, is also a national spirit. As the Southern Educational Association, we recognize, Mr. President, that we are here as the daughter of the great National Educational Association, and in all of our deliberations and in all of our counsels we shall carry in our hearts, not only a love distinct and sincere for all of our own, but we shall bring into these questions also a national love that shall make us proud that we are American citizens. If we get the best out of a meeting like this, we shall carry back to our work contributions of an educational wealth that we shall embody into our systems and become the richer by it because we are American citizens. I am glad, sir, that the time has come all over this Southland that in our schools, behind our desks, before the faces of our children, we are teaching the little ones to love the flag that Jefferson honored with his life. But we have very grave professional and Christian obligations engaging our attention over all this section. Our section has entered upon a period of prosperity the like of which never has been known. We are not only the educators of the children, we are also the leaders of those to whom we must look for the support of the schools. It is our plain duty to bring our people to see that the best money that this section can spend in the next ten years, the next twenty years, the next thirty years, is the money that we spend for developing the brain power of the rising generation. This native brain power must be stamped upon the material resources of our country. It is a hopeful sign that our people are beginning to awake to the urgent demands of the situation. Recently the southern states have increased the appropriations for every institution supported by the state, from the universities all the way down to the common schools. These are indications of promise that mean much, not only for our section, but for our common country.

I remember a few years ago a distinguished Georgian described an experience he had in one of our mountain coun-

ties. He went up into a county that is rich in material things. He happened to attend a funeral in that county. If you have ever attended a country funeral you know it is attended with solemnities that make it a melancholy and thoughtful occasion. As my friend walked along in the mournful procession the silent questions that he propounded were as to how the dead man, or his surviving neighbors, had stamped their brains on the raw materials that nature had spread so lavishly about them. He observed that the wagon that hauled the coffin came from South Bend, Indiana; the coffin came from Cincinnati; the suit of clothes came from New York; the shirt from Baltimore, and the shoes from Boston. When he reached the grave he observed that the pick, shovel and spade that dug the grave came from Pittsburg. He asked a countryman standing by what Georgia furnished at that funeral. The countryman replied he did not know, unless Georgia might have furnished the corpse and the hole in the ground.

Well, that may have been true, my friends, ten years ago, but it is not going to be true any longer. We have to-day more smokestacks in Georgia than we have ever had in our history, and the number is rapidly increasing. We will soon be using that liquid air that Dr. Butler has seen made up there in New York to run our machinery. We are already using electric motive power, and we are training our children in the schools to apply at home every new form of energy as it comes. The brains of our children are equal to the brains of any children in any other section of the Union, and in order that they may take their place and be counted in these United States, they must be educated to stand by the children of New England, of New York, of Pennsylvania, and of any other state in the Union. And so I repeat, Mr. Chairman, we are training our children for the new conditions that confront them. They will in the future command by native intelligence the situations that face them. It will not be many years, if the present trend of things proceeds, when we can invite Pennsylvania, and New York, and Massachusetts, and all of the other sister states to come down to us, and they will find that we have not only redeemed our children, but we have also redeemed our waste places and are ready to take our place by the foremost of the states, and to share with the sister states everything good that comes to our common country.

And so, sir, the spirit of advancement has come to us, and it has come to stay, and every southern state represented in this convention is breathing the prayer that our distinguished American poet has put in beautiful lines to the Chambered Nautilus,

“Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave the low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven within a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!”

BY SUPT. J. G. WOOTEN, PARIS, TEXAS.

To one born among the people of the South, familiar with its customs and cognizant of its true and magnanimous spirit of chivalry, the elegant words of welcome that have been given us come as no uncertain signs from the hearts that prompted them. Such is my faith in a Virginian, and such is my knowledge of his environment that I can accept the greetings of the morning as words of “truth and soberness,” hospitable, sincere, and “given with a will.” They should, my friends, be an inspiration to us, not only during our stay in the city, but ever afterwards.

If you, my fellow-teachers, have sometimes had your blue Mondays and felt sorely the need of some approving word to cheer you on your way, you can rejoice this morning and feel that the world is awakening to the responsibility of your work and to the appreciation of your endeavors. The kindly references made by the honorable gentlemen should beget in us a just pride in our profession, and rekindle in every one a desire to meet all possible expectations.

It is true of the southern character that so long as one appreciates kind offices, just so long will they be given without stint. We all like gratitude, and we never regret having shown a kindness or courtesy when it has been received with a grateful, thankful heart. I desire at this moment to state a fact that I have never heard stated before. The teaching profession is the most appreciative profession on the globe. You may examine and compare. It leads all others in being appre-

ciative of kind words or benefits received. Why this is so I do not know. It may be in part due to the fact that the position of the teacher is too often a thankless one. For years he toils on, and like angels' visits words of commendation come for work faithfully done and results nobly accomplished. In many places he is looked upon as we use to regard a country fiddler—called in for an occasion, placed in the lead for a purpose, danced to for a season, paid off in the morning, and forgotten. But times are changing for the better, and the personnel of educational associations has an upward tendency.

The teacher is no longer that one in a community who might be regarded as too lazy to work, too honest to steal, too ugly for a clerk, too dull for a lawyer, and too smart for a fool. Time was when almost any "Wandering Willie" could take up school, keep it for three or four months, and disappear like cologne water spilled on the ground. Like the wind, which bloweth where it listeth, you heard the sound thereof, but you could not tell whence he came nor whither he went.

Time was, my friends, when the more respectable element among our people would not stoop to be mere trainers of youth. We did not rightly appreciate the office of the teacher, and consequently imported northern articles along with our calicoes, shoes, and Yankee notions. As we grew up, we got our idea of the teacher from the character of the one who taught us in early youth. Never can I forget the one under whose strap my eyes first beheld the "beginning of wisdom." She had lived in single blessedness (?) even beyond the point where a woman's age might be regarded as traditional and fabulous. She was the rarest gem of extenuated mortality that it has ever been my sad lot to encounter. I would not flatter her if I said she was the ugliest woman I ever saw (and I have been in crowds where saying that would be saying a great deal). Her face was after the gothic style of architecture, and the lines of delineations (I'll call them) ran as zigzag as the career of the average politician. I never knew her to laugh or to look pleasant. It seems to me that she tried once to give us a smile, but it leaped immediately from her high cheek bones to the tip of her nose, and landed in Bath or among the asteroids, I have forgotten exactly which.

But what a different class of teachers do we have in our schools to-day throughout the length and breadth of the South.

The southern teachers are becoming worthy of their profession. They are beginning to be appreciated, and to appreciate the fact that they are appreciated. They are endowed with characteristics of mind, heart and beauty that win us on every side, and people in other professions feel that it is good to be thrown with them.

I thank the heavens that the repulsiveness of the school-teacher is fast becoming one of the "lost arts." I have lived in my far away western home for eight years, and during that time I have lost thirty-nine teachers—by marriage; and yet I do not claim to be running a matrimonial agency. Forty, save one, in eight years! I sometimes think that we may be driven to employing the kind that we once had, in order to have *immunes* to the situation.

It is, Mr. President, in behalf of the fair womanhood and noble manhood of our association that I reply to the several addresses of welcome. I have no bouquets to throw at the feet of this grand city. I would the rather admire that wreath which she has so long and so worthily worn—the wreath that crowns her the queen of hospitality and southern chivalry. I bring you an earnest of esteem from teachers of every state belonging to the Southern Educational Association. Not one would have stayed away from this meeting, if it had been possible to get here. Every one I have seen, or from whom I have heard, wanted to come to Richmond. The average Texan wishes that your city were closer to his prairies—for he holds dear everything that comes from Virginia. From the northern boundary to the storm-swept city of Galveston, and from the borders of Louisiana to El Paso del Norte, on the Rio Grande, members of the craft would like to have come and mingled with your people. I found a similar sentiment all along my journey. When I left my own state, I entered the Indian Territory—the country of the Noble Red Man of the Forest. I found teachers even there that knew of Richmond's renowned hospitality. They would again cross the Great Father of Waters to be here to take in the feast of reason and flow of "fire-water" and sit down to something more palatable than *Tom-Fuller*, *hot tamales*, and *chili-concarne*. When I reached Arkansas I wondered if the whole teaching corps would not be here. I learned that the state superintendent had gone on and that the university would have a messenger here to tell

you what a representative *Arkansawyer* could do in responding to welcome words. As I caught a sight of Louisiana I knew that a part of her at least would be here—in full dress—to pass the compliments of the day and to give and to receive pleasure on every hand. I stopped a short while in Memphis, and again I found a special representative selected to reply to the offering of Virginia's capital. Tennessee would send a most appreciative company, and one which I knew Virginia would gladly welcome. As I passed into the state of Mississippi I felt sure that the boys would meet me at every station; and they are here in earnest—a magnanimous, generous, kind-hearted set they are—and just the sort to appreciate to the fullest extent what has been offered them this morning.

As we rolled through Alabama we found that Abercrombie and a host of other bright educational lights would add luster to the tenth annual gathering of the association, and cause all to rejoice at their presence.

As we entered the state of Georgia I inquired for the Hon. G. R. Glenn. If the Empire State has any one among its teachers that has a fad over feeling good at being well treated, the honorable commissioner of education bears off the palm. I knew full well that when Richmond opened her doors to the association my friend would be here hunting up chickens, fat oysters, psychology, and fun—nor would I need an X-ray to discover him.

I came next into South Carolina. Knowing that Dr. Woodward and Prof. W. K. Tate never missed a good thing, I was satisfied, without asking, that they would be here “to push it along,” and if they did not express their appreciation by “word of mouth” it would be because they considered it useless, as “hand to mouth” would be sufficiently convincing.

As we cleared the “State of Buncombe,” and came down to Greensboro, we knew that many from the Old North State would answer to the roll-call at Richmond. The presence of our accomplished secretary and a large number of others would speak louder than words for the pleasure of all in attendance.

As my native state, Kentucky, was peopled by honest tar heels and F. F. V.'s, sprinkled with a slight shower of Maryland gentility, I knew that I could speak for her, whether Bartholomew, Mayor Crump or Sam Frogge came or not.

Mr. President, it so happens that I have lately been upon the soil of every state in our association but West Virginia, Maryland, Missouri, and Florida.

I take the liberty of speaking for these as well. Indeed, I feel that I am in some way a part of all these states that are a part and parcel of this gathering. I don't know what it is, but there is something in my soul that seems to whisper me a welcome in every southern state and to make me feel that my "foot is on my native heath." I would not be sectional in my demeanor toward others, but my feelings I can't help, nor can I sometimes help giving them expression. I allow others the same privilege. As I grasp the hands of these Virginians and, with many, live over the days of the long ago, as I think of Richmond and link her present with her past, review her history and recount her noble, chivalric deeds, the line, "Better fifty years of Europe than a cycle of Cathay" comes to my memory, and from a heart full of love for my people there springs a sentiment that I could not repress if I would—better three days in Richmond than a season in the land of wooden nutmegs and steady habits.

We feel that we are on holy ground; and we assure the people of this fair city that we will carry to our distant homes pleasant thoughts and happy remembrances of the kindnesses extended to us by Virginians.

And now, grand old Richmond, had I prayer to offer up for your future welfare, it would be that of Byron to Newstead Abbey:

Happily, thy sun emerging, yet may shine,
Thee to radiate with meridian ray;
Hours splendid as the past still be thine,
And bless thy future as thy former day.

ADDRESSES AND PAPERS.

PRESIDENT'S ADDRESS.

BY CHANCELLOR R. B. FULTON, UNIVERSITY OF MISSISSIPPI.

The Southern Educational Association is most fortunate in meeting within the borders of this grand commonwealth of Virginia, ever pre-eminent among the states in historic interest, and in political, social, and educational influence,—for years the cynosure of all eyes which looked for lofty and pure ideals in educational work. And the association is specially fortunate in being the guest of the historic city of Richmond,—a city whose past is linked by tender and never-to-be-forgotten ties to the heart and life of every southern man and woman, whose present magnificent development is an inspiration, and whose splendid future beams out a glorious and encouraging prophecy for all our Southland. Who can fully express in formal statement the subtle intellectual influences by which Virginia has impressed herself upon the life of all the section whose representatives are here assembled to-day? To name her most distinguished sons, the men who have made her great, and whose characters have, more than all others, impressed American life, is to read the scroll on which is recorded American greatness.

In the beginning of our federal government, when Virginia, with a generosity unparalleled, gave to be common possession of all the states her vast territorial possessions north-west of the Ohio river, the spirit of lofty patriotism and high appreciation of intellectual manhood which has ever characterized the citizenship of this commonwealth, consecrated to the highest uses of the race this vast wilderness domain. The continental congress, in making provision for the civilization of this territory, manifested the same high appreciation, when, in the ordinance of 1787 for the government of the north-west territory, it declared that “religion, morality, and knowledge being

necessary to good government, and the happiness of mankind, schools and the means of education shall be forever encouraged."

In those states of the South and West which have claimed and received the heritage vouchsafed in this ordinance have been first realized and most distinctly exemplified the highest dream and richest hope of the author of the Declaration of American Independence, when he labored for a system of education that should seek and discover intellect in whatever hamlet born, and offer every needed opportunity for its highest development. You will recall that Mr. Jefferson's ideal system of education for Virginia would place an elementary school in every district, a high school in every county,—all leading to the state university,—and that public provision should be made whereby what he called "youths of best genius" would be discovered and trained to the highest degree in school and college and university.

Mr. Jefferson never made better display of his far-sighted political sagacity and his wise patriotism than when he wrought upon educational problems, which were to him, as he declared, the earliest and the latest of public concerns which enlisted his interest. With just recognition of glorious work fully accomplished, monumental stone now marks him as the "Author of the Declaration of American Independence, of the statute of Virginia for religious freedom, and father of the University of Virginia." When the early years of the twentieth century shall witness, as most assuredly they shall, the full realization in every state of his broad conception of a system of popular education that shall effectively reach and give proper development to "genius" wherever found, Americans shall come to see in this great Virginian the wisest educationist America has yet produced.

That which gave power and life to Mr. Jefferson's thought and work for education was his full recognition of the dignity and worth of human intellect, its value to the state and the state's duty to itself to recognize "genius," or intellectual talent, as the richest of its resources, deserving above all others to be exploited to the utmost. And, fellow-teachers, to-day we need more fully to know this and other fundamental truths regarding the work that is ours. We need ever to recognize the essential interdependence of the terms used in the ordinance of 1787—"religion," "morality," "knowledge," "good

government," and "the happiness of mankind," in order that we may rightly appreciate "schools and the means of education" as agencies for this fruitage. As citizens we need to understand that to train all the youth of our land for useful and honorable manhood and womanhood is not merely police work for the state,—not merely one mode for the expression of a sentiment sometimes called by a name, altruism, to the use of which our profession is too largely inclined. The proper training of all the youth of the land is a *duty*, divinely imposed alike through the imperative requirements of civilization, of religion, of social organization, of civil government, as well as by the sacred obligations of parentage. As the state, the church, the private citizen, in recognition of this duty, shall make pure and honest provision for human advancement toward the highest development of the race, it should ever be remembered that the great work, in its extent, its importance, and its grand possibilities, offers ample scope for the noblest efforts of all.

The Southern Educational Association represents the consolidated effort of those who know the specially grave educational problems that belong to our part of the union, of those who in patience work and hope and pray for their glorious solution. Coming into existence ten years ago, the association has gathered strength and given out helpful power with each succeeding year.

My honored predecessors in office are to be congratulated upon the fact that the reorganization of the association, begun at the New Orleans meeting and continued at the Memphis meeting, has brought such fruitage as that shown in the full departmental organization of the Richmond meetings.

Of all the varied problems awaiting our consideration, there are two which for special reasons demand immediate thought and action on the part of all whose foresight looks to the advancement of the social and material interests of the South. Neither of these problems has *in general* ever received treatment that could be called rational. In the desultory consideration, which heretofore may have been given to each, expediency has generally controlled rather than wise and broad educational policy.

Thirty-five years have passed since the emancipation of the negro race in the South. A reckless political experiment

made quick and disastrous proof that the African race could not be given in the mass and by mere governmental fiat that which has come to the Anglo-Saxon through the inheritance and the achievement of a thousand years. With equal lack of due consideration it has generally been assumed that the white man's books and schools and educational methods would accomplish the development desired.

The white man of the South is feeling his share of the white man's burden. In each southern state we have divided with the colored race the funds raised by taxes paid almost entirely by white men, and have given equal educational facilities at the public expense. To the education of the negro race usually, we have applied the same methods, into his hands we have given the same text-books, and before him we have set the same ideals of education as have been adopted as means or incentives in the education of Anglo-Saxon children.

Is there no such thing as racial difference in aptitude or capacity? Has it been proven that the studies which train to acuteness the Anglo-Saxon mind are the best to sharpen the Mongolian or the African intellect? Shall we narrow our conception of education to that which can be accomplished by the text-books and the methods made and used by Anglo-Saxons? Has not blind sentiment been aiming to give Anglo-Saxon minds to the negro race instead of offering that development and training which will best meet the possibilities of that race? Millions of dollars have been spent annually for thirty-five years in the southern states for the education of the negro race. Has there been an adequate return in the advancement shown? Have we not been too well satisfied with ourselves for having given means for the maintenance of schools for this people, and thus have been inclined to leave them largely without that guidance, which would secure the highest economic results? These questions are suggested to every thoughtful mind by conditions existing about us.

The proper education of all the youth of our land is a moral and a civil duty. It is equally the duty of the intelligent educators of the South, the members of this association, to study and discuss these problems in all fullness and with impartial interest, and to determine in form and kind and method the education and the training that should be given to the negro race. We can not afford to be blind leaders of the

blind. Moral, social, political, and economic conditions in the South are largely dependent upon the solution which this Southern Educational Association may and must find for these vital questions.

The systems of education at present existing in the southern states represent a growth out of conditions almost chaotic. So much has the promotion of the work of education ever been regarded as a proper expression of benevolence, or as a charity, that the real function of the state in education, and the true purpose which should influence individuals who give of their wealth to found educational institutions, and even the work of the teacher as a business, have often been obscured.

While this notion of good will and charity as motives for promoting educational work has made a door wide enough to admit the state, the church, and individuals to participation, and in this respect has been useful, this notion has at the same time hindered a truer and better conception by keeping alive the idea that the work of the education of the young by the state, by the church, or by individuals, as well as the actual work of the teacher, is more nearly allied to beneficence than to business. For this and other reasons the world is slow to realize fully that the education of youth, under whatever auspices properly conducted, is the most important work or business in the state.

In the first years of the twentieth century differentiation of function, the apportionment of special work to special teachers and special schools, will be the most important and characteristic development in educational methods and plans. This differentiation has in some sort already made distinct progress with us during the last twenty-five years. Our best elementary schools are graded, and have the special duties of each teacher defined. The best secondary or high schools are discarding the elementary and collegiate work which is not properly theirs, though, unfortunately, our colleges and universities, in many instances, are still doing much work that properly belongs to secondary schools. With support received jointly from the federal government and the state, distinct colleges and schools of agriculture and the mechanic arts and other industrial and technical schools have been established. Other institutions of high grade, universities and colleges, have introduced wider curricula, with distinct departments,

and have given place to science studies, and those connected directly with industrial pursuits. The physical sciences have not only won for themselves a large place in all college and university curricula, but are demanding fuller recognition there, and full admission into our lower schools.

There are important particulars in which coming changes will certainly modify the policies and the work of our schools of higher rank. In the first place, those institutions which aspire to be called colleges or universities must see that vastly more is lost than is gained when their rolls are swelled by the names of immature and aimless students in preparatory classes, and when the funds and energies of the institution are spent in work that properly belongs to elementary or secondary schools. In the second place, institutions intended to give specially scientific or technical training will learn that their best work is not done when they attempt to be all things to all men—to work upon material that should be in the grammar schools as well as that which is more advanced—to give classical or literary culture as well as technical—to prepare for ultimate entrance into the profession of teaching as well as for the management of industrial enterprises. The names, college and university, are a survival from that past when every aspiring teacher was expected to know all learning, and every ambitious school was expected to widen its curriculum over all the fields of knowledge. The classical colleges have ever claimed for their domain all of "science, literature, and the arts." The newer technical schools, intended to give special training have seemed to give their plans equally as wide range. The historic significance of the word university has ever been attractive to ambitious schools and has thus been very potent in combining educational efforts, no matter how incongruous.

That development which has forced a place in school and college curricula for sciences old and new, will not cease until the applications of these sciences in the arts are fully taught in schools that are separately founded, specially planned, amply furnished, and properly administered for this sole purpose.

The establishment of colleges of agriculture and the mechanic arts, and of industrial schools under state control, was an educational movement too large to be reversed. In

fact, educational movements never lead back to former conditions. Whatever good these special schools may have accomplished for individuals, they have not yet fully met the expectations of their projectors in their general influence upon industrial conditions in the South. In each of these schools industrial or technical training has been given without ample material facilities, and has been so linked to other unrelated work, or so conditioned by the imperfect preparation of students applying for admission, or by the requirement for immediate popularity and large numbers on the rolls, as that the highest and best results have as yet been unattainable.

Technical education in the South, in the institutions already established, and in those which may be established, will not achieve for individuals, nor for the community, the highest and fullest results until such education shall be made to conform more fully with the law which the experience of all the past shows to be the governing principle in educational advancement. The educational influences which have ever been most beneficent, and progressive, and uplifting, are those which flow downward from institutions of the highest grade to those whose environment tends to a lower level of scholarship and weaker ideals. This historical fact, consistent alike with reason, applies to all the development of the older schools, and its application in the development of modern technical schools is equally sure.

The greatest educational need of the South to-day is at least one institution eminently fitted by its material equipment, its means of support, and its environment to command and hold without challenge the position of leader in technical training among the institutions about it. No one of the state institutions can claim this position for our section. Each is restrained by unavoidable limitations in its material foundation, its resources, or its environment. The various efforts for the establishment of a national university in Washington, even if successful, would not create the institution we need for giving tone and power to technical education in our section.

Such an institution should exhibit in its buildings the latest and best that architecture can accomplish. Its libraries should fully tell what the world's industries are accomplishing everywhere. Its apparatus should include not mere diminutive models, but useful machines of life size, and exhibited in

action. The classic Archimedes' screw and Hiero's fountain should give place to air lifts and Worthington pumps. Students should learn from seeing and handling things more largely than ever before. The whole institution should be a laboratory, and students should be admitted only when they are prepared for work in such a laboratory.

The establishment, maintenance and equipment of such an institution would require a large sum—large when named in the South, and yet not large when compared with gifts which have lately been made to institutions of learning outside of our section. The statement has been repeatedly published that the donations made in this country to schools and colleges in the year 1899 aggregated a sum exceeding \$50,000,000. Was as much as \$1,000,000 donated to all the colleges in the South in that year? To afford the material appliances for such an institution as we need \$1,000,000 is a minimum sum. To maintain its work as it should be an endowment of not less than \$3,000,000 would be needed. With such a beginning the institution that we need could be placed in a position of leadership among our technical schools, and wield a vast and beneficent and uplifting influence that would be felt by every agency for sound education now existing in our southern section.

It is thought that any existing institution in our section, whether under state or other management, can claim and occupy this place? Whatever may be the hopes and aspirations of these, and however well their present work is being done, lack of material equipment, or of means of support, or special environment will, until present conditions are changed, hold each back from the position of unchallenged leadership which should be filled.

Can such an institution be called into existence in the South? No single southern state will adequately equip and endow such an institution. We, in our experience with poverty during thirty-five years, have too much learned to be satisfied with small salaries for teachers, cheap school houses and scant materials for instruction.

Under our complex systems church schools have their place, but none would aspire to lead in purely technical education. One institution with ample equipment, properly located and organized, could easily be made to exert a guiding

and helpful influence upon all manual and technical training in all schools in the South. But it must be thoroughly furnished for its work. To fall short in this would place it merely in the ranks of struggling colleges.

Fifty millions of dollars invested in higher educational equipment in this country in one year, and only about one-fiftieth part given to our section, means that, however more comfortably to ourselves we may now be carrying our burdens, we are not keeping pace with the movements of others.

In all the world no field elsewhere gives such full assurance of rich returns to capital invested in education as is afforded in the now existing opportunity to place in a position of leadership among our technical schools an institution able to meet the occasion and worthy of this high calling.

Can there not be found somewhere that union of wealth material with wealth of noble liberality which shall provide in the first years of the coming century for this most pressing need of education in the South? Among the many great captains of industry whose genius and whose labor have won them more than satisfying wealth, are there not those who will look into the educational needs of the South, and see the uplift that such an institution as is needed would, through its far-reaching influences, give to all education and to all social and industrial life? Such a benefactor would erect for himself a monument more lasting than brass, or gold.

While this association does its duty in discussing the questions that are to come before us, while we get each from the other that healthful inspiration and enthusiasm that comes with the gathering of those devoted to a noble work, let us not fail faithfully to set before our people and the world the highest and best ideals of educational work, and publish to them not only our successes, but equally our needs.

THE EDUCATION OF WOMEN IN THE SOUTH.

BY CELESTIA S. PARRISH, RANDOLPH-MACON COLLEGE FOR WOMEN.

In discussing this subject, one finds difficulties at the outset. We southern people—and there are no better people in the world—are very sensitive with regard to any question concerning women. We scent the battle with the innovator from afar, and at once array ourselves for the defence of the older order which we have justly loved so much. We do not like to be reminded that anything belonging to that order was defective, and I am afraid that in this respect we Virginians are even more sensitive than our brethren farther south. As a rule, the unlucky person who ventures to criticise us will find himself in the position of the “first bringer of unwelcome news.” It has been my ill-fortune once or twice in the last ten years to risk making my tongue sound ever after as a sullen bell, and, unfortunately, it was not mere risk. To-day I am sure of a sympathetic audience, an audience composed of men and women who have had only too much reason to note and regret our mistakes.

The agitation of the higher education of women was later in the South than it was in New England and the Middle States.

Between 1689, when the Penn Charter School was established in Philadelphia for girls as well as boys, and 1805, when the Moravian school at Salem, N. C., the first boarding school for girls in the South, was begun, we have more than a hundred years, but perhaps the last sixty years of that period—i. e., from 1745, when the Moravians opened a school in Bethlehem, Pa., and the establishment of the Salem school, would furnish a better basis of comparison. In this period a number of schools were established for girls in the New England and Middle States, and none in the South. A few southern girls, however, in this period, learned Latin and Greek from their brothers' tutors. When the interest in the education of girls, roused by Emma Willard, Mary Lyon, and Katherine Beecher, spread to the South, seminaries multiplied rapidly, and for

awhile just then our work compared favorably with that of New England. There is some reason to believe that the first degree ever granted to a woman in this country was given by the Wesleyan, in Macon, Ga., which it is only just to say antedates the agitation just referred to in the North. While there are no reliable records, there is a tradition that the degree given then compares quite favorably with that of the average male college of that day. But while the eastern institutions were constantly developing toward higher things, the woman's college finally appearing, partly at Elmira in 1855, and fully at Vassar in 1861, we had no corresponding development. A few very brave southern girls ventured North for a college training even twenty years ago. It may be said to the honor of Texas that her state schools, at least, have all been open to women since their foundation, but the general movement may be fairly placed, perhaps, within the last fifteen years. Within that time all the state universities in the South, except four, and a number of the leading colleges designed for men, and one woman's college have been opened. One may deplore the short-sightedness and palpable injustice of leaving any institution supported by public funds closed to one large class of people, as much the children of taxpayers as those who are admitted. It is also bad economy of a state which, in the interests of a prejudice, leaves undeveloped some of its richest resources. It must, however, be admitted, that if a woman really wishes now the higher education, there are enough institutions open to her in the South as well as in the North to afford her not only the opportunity of accomplishing her purpose, but a considerable field for selection. That only the back doors of some of these institutions have been opened, and that "welcome" is not written over every front door which is left ajar, is only an incident which may affect her choice but need not bar her way.

An attempt to find just how many southern women are doing college or graduate work in either southern or northern institutions throughout last year has resulted in an approximation only. I think that twelve hundred would be a very liberal statement. Of these 150, approximately, were in northern and western institutions. Of the remainder the great majority were, as a matter of course, in the co-educational institutions of the South. About eighty are doing full college

work at Randolph-Macon Woman's College. Bryn Mawr sends a flattering report of the women we have sent her. Some of them have won the highest honors within the gift of the college, and in proportion to their numbers they have had a surprisingly large share of these honors. So far as I can ascertain, they have worked very creditably, indeed, wherever they have been. Yet one fact stares us in the face. The whole number of southern women doing college work was not last year equal to the number usually admitted to Smith College.

As a matter of course, our poverty, the recency of the awakening of women to anything like consciousness of their possibilities, the conservatism of our communities, etc., might be mentioned as reasons for this, but first and most influential, I am persuaded, is the inefficiency of our secondary schools for girls. The education given there is not, in the majority of cases, a preparation for college at all, and there is little or no stimulus to further work, either in the school, in the girl's home, or in her social environment. For these schools an endowment has not been thought necessary, and parents have not demanded that the educators of their young daughters should know anything about the philosophy of education, or that they should have any particular fitness for their work. The field has been opened to all comers, and men and women, whose only fitness has lain in their need, or very frequently in a family to support, have occupied it. It is notably open to sectarian enterprise. The existence of one school in a small town, if it belongs to one religious denomination, is frequently the stimulus to every other denomination to establish one. So many have sprung up that all have become worthless. Schools begun in this way have multiplied and competition has been fierce. The pupils have, as a rule, gone to the lowest bidder, and the deficient income accruing to the successful contestant has made necessary such small salaries for teachers that no professional qualifications or spirit ought, in justice, to be expected of them. I might amuse you with the sort of teaching that has been done. Many things have come to my knowledge which would be richly comic but for the tragic element involved. It has been common for one woman to teach Latin, English, and Mathematics, to preside in the study hall during the day, take her turn at presiding two hours at night and accompany students on shopping expeditions. I

know a lady who fifteen years ago taught one year in one of these schools—a school unquestionably above the average. She tried to teach classes in French, English, Mathematics, History, both ancient and modern, and had sole charge of the departments of German, Elocution, and Gymnastics. In addition to this she presided in the study hall for a part of each day, superintended the study of the boarding students every fourth week for two hours each night, accompanied them on their shopping expeditions and walks every third week, and helped nurse sick girls whenever there were any to be nursed. This woman, now a successful teacher, was paid twenty dollars a month and her board. In that school the music teacher was paid a thousand dollars a year. The semi-annual concert was depended upon as a means of attracting patronage, and every other interest was subordinated to this. One young woman was sent from the country by parents who, illiterate themselves, were very anxious for their daughter to play on the piano, and when she returned she could not play for her father, because the first half of her year at the boarding-school had been spent in preparing to play in a quartette at the intermediate concert, and the last half in preparing a sextette for the final concert. The simple melodies with which she had entertained her family before going to the school were now far below her cultivated taste, and her musical career came to an abrupt end.

I am afraid this sort of education is, by no means, banished from the boarding-school of to-day. The school alluded to above is still at work and still attracts students. It has never had a reference library. It has no laboratory and no gymnasium. There are large numbers in the same condition. As a rule there is not even a small collection of books within reach of the students. They simply learn lessons from textbooks and recite them, frequently to a teacher who keeps the book open, asks questions out of it, and is forced to keep her eyes on the printed page in order to be sure of the answer. Many of these teachers have never heard a lecture on education, or read a book on the subject. They know nothing of the aim of education or of its meaning. Their business, as they understand it, is to assign the girl a lesson to be learned from a book and to make her learn it. If such a teacher tries to arouse an interest in her pupil it is in order that the lesson

may be learned and an examination passed. Of the many-sided development which any true education will stimulate, of the interest which will abide after the knowledge imparted in arousing it shall have passed away, of any gradual adjustment to the spiritual possessions of the race, of fitting a girl to enter upon her inheritance from the past, of making her ready to take possession of and enjoy her literary, scientific, æsthetic and institutional inheritance, of the character building toward which every lesson should tend, the teacher has never dreamed. She may be conscious to some degree of her own limitations, but her salary is so small, that there is no opportunity to broaden her horizon. Sometimes, in such a school, a college man is found, but he is very often skeptical of the average girl's ability to do intellectual work, is nervously afraid of injuring her health, and does not think it in the least necessary to insist upon thorough work from her. In many cases, he, too, though he has had a college training, is absolutely ignorant of and indifferent to any philosophy of education. The meaning of his profession to him is only too often the support it earns for him.

To the same meaning of education in the mind of the authorities may be traced much of the undue prominence of so-called music, art, and elocution in girl's schools. Of course, there are always uneducated or half-educated parents, whose aim in educating their daughters is to enable them to appear well in society, and there is always the demand for humbug, but a long course of observation convinces me that this demand is stimulated, encouraged and increased by the school, consciously or unconsciously—in the majority of cases, I am sorry to say, consciously. The subjects mentioned are the extras. They pay. It is quite common in such a school for a young girl fourteen or fifteen years of age and not beyond grammar school attainments, with no talent for music beyond a certain manual dexterity, to specialize in it, sacrificing for that purpose all future literary or scientific training. She is apt to dabble at the same time in what she believes to be art. She plays in public a few times to the immense gratification of her own vanity and to the intense pain of the cultivated portion of the audience, paints a satin front for her ball-dress, a pair of porcelain *plaques* for her mother's sitting-room, and, as her *chef d'œuvre*, paints an oil portrait of the principal of

the school. Her own dress, the draperies of her room, the arrangement of her furniture, all her surroundings may violate every canon of art. She has been too busy painting to be taught incidentals of that sort. For one-half of the money which has been wasted in this wretched travesty, she might have heard fine music and learned to enjoy it, might have seen the best pictures and had the spiritual uplift which always comes from the mere seeing. I would not be misunderstood. Music and art must have a place in all systematic education. The farce denounced is that of taking two noble means of development and using them in such a way as to impede or retard development, of taking the means of spiritual expression and using them to dwarf the spiritual nature. The pitiful tragedy becomes manifest when the girl leaves school, deaf and blind to the harmony and beauty in the nature about her, unconscious of the simplest laws of life, with no insight into the social forces operating just around her, with no purpose except to please and amuse, and then somewhat impatiently awaits marriage without a thought of the tremendous issue involved. It becomes more manifest still when the life of the little child that had a right to be born strong and healthy and beautiful is blighted by her ignorance, and yet more when the boy who needs calm, strong, wise guidance is goaded by the aimless and capricious management of his mother to plunge desperately into rebellion, or is left by her ignorance to fall unconsciously into sin.

In any catalogue of the mistakes of our girls' schools, the almost total lack of science training must be prominent. To this audience, I need not speak of its culture value. That is, of course, the same for a girl as for a boy. I need not speak of the value of a laboratory training, of the accuracy of observation, the fineness of discrimination, the mental alertness, the independence of thought, the reverence for truth, the efficiency and skill developed by it. All educators know these things. Judged even from the lowest standpoint—that of practical use—our contradictions in the education of girls are most astonishing. We expect the care of little children from women who are innocent of any knowledge at all of psychology and hygiene. Women who do not know that there is a chemistry of foods or a hygiene of diet, are expected to select food for human beings and to superintend

its preparation. Women who know nothing at all of the human mind are expected to take that delicate organism, the mind of a little child, and train it. We expect from women, and brand them as unwomanly if they do not perform, all sorts of delicate and difficult functions, the proper performance of which would demand a very broad scientific knowledge, yet we make no provision for teaching them science.

The assumption of an ambitious name which would be entirely misleading, but for the frequency of the practice, is an evil not confined to girl's schools, but which is one of their most common afflictions. The man who advertises a college when he has no building and no faculty, and sells degrees at twenty-five dollars apiece, is amenable to the law. A man who calls an institution, not equal to a good high school, a college, is not at present so amenable. The offences are different in degree. The difference in kind is difficult to see. It is sometimes claimed that no one is deceived. As a matter of fact, the very people with whom the authorities are under obligations to keep faith are deceived. Young girls who trust the integrity of the principal, and parents who wish their daughters to have the college training which they lack—parents who are often ignorant of what even a grammar school education ought to be, but are sure the man to whom they have entrusted their daughters knows and will do the right thing—these are deceived. The evil has grown until a girls' school is lucky if it escapes the name university. At a time when ten million dollars is no longer considered a sufficient endowment for a university, and half a million not enough for a small college, we have schools with a negative endowment in the shape of a debt incurred for buildings calling themselves universities. That this should occur in isolated and ignorant communities is not to be wondered at, but that it should be done in a city community, by intelligent people, is marvelous. The thought processes by which the authorities arrived at such a name would be a fine subject for one of G. Stanley Hall's questionnaires. University is bad enough as an appellation for a school of academy grade. When "female" is prefixed to that it would seem that we had in "female university" enough of contradiction. But when to that still another prefix is added in the shape of sectarian description, and we get "Protestant Female University," what

shall we say? We may be forgiven the seeming irreverence if we pray most devoutly, "Good Lord, deliver us!"

Of course, such an institution must give degrees. And again, the obligation imposed by the confidence of patron and pupil is not met. The student has set out to win a college degree, and has been willing to do the work necessary to make her worthy of it. Now that she has a degree why should she do more? Why gild refined gold? Investigation shows that just here lies one cause of the failure of southern girls to take the college training now opened to them. They think they already have it.

The evils stated may seem somewhat exaggerated. Unfortunately, several concrete illustrations can be given for each indictment brought. That there are noble exceptions is, unquestionably, true. Even where many of the faults enumerated exist, no blame should be attached to the heroic man or woman who has tried hard to do honest work, but has been handicapped by lack of endowment and by the competition of less conscientious rivals. It is a sad but potent truth that the public likes to be humbugged, and veneer requires a little time to be rubbed off. There are schools in this and other states before whose very names we should bow our heads in reverence, because of the work they have tried to do, even though they have been defeated. It is also true that no institution is entirely responsible for our educational evils. Educational institutions ought to be a powerful factor in shaping and directing the educational thought and policy of the people, but the opinions, or lack of opinions, of the people will always react upon the institution, and if they are low tend to drag it down. Our ideals of womanliness have not furnished much stimulus either to the growth of honest work in the education of women or to their intellectual development. We have thought of women as means to an end, not as ends in themselves. We have thought very little of making possible for them the self-realization which is their birthright, and much of producing external grace and charm and of fitting them to entertain and amuse so-called society. If a woman is to be a teacher in the technical sense, we concede now the necessity of educating her, but if she is to be the earliest teacher of little children, and is to select their teachers, and guide them through the whole of childhood, we mock her and her holy

calling with the sort of education which has been described. Before we have the best education for our girls, our social ideals must be modified, broadened and freed from contradiction.

Much as we may deplore the commercial spirit in education, it yet remains true that it still has a large influence in sending young men to college. This influence can not be so strong with young women. We have not opened the professions to them. In the one which is universally conceded suitable for them, that of teaching, there is scant encouragement. The best places are never open to them, whatever may be their fitness.

Our limitation of a woman's range of activity is also a large deterrent from any important intellectual development. If she is forbidden to use her mind in natural ways, or in the way which is most in harmony with its constitution, then the greater her intellectual development, the greater her unrest. If talents are to be atrophied by disuse, they would better not be cultivated at all.

It is always easy to point out mistakes. To suggest efficient remedies is more difficult. Many of the reforms which we long for must come from the gradual operation of social forces and could not be accomplished by upheaval or convulsion. We need, unquestionably, to be somewhat more active in originating and stimulating the right forces. At present there are several movements among women in the South as well as in the North from which we may expect much in the way of social leaven. College women everywhere just now are realizing as they never did before that, if their training is to be worth anything at all, it must operate for the bettering of the conditions of the home and of all the standards of womanly excellence. Above all, it must be used in bettering the condition of little children. The necessity for intelligent, trained motherhood is a conviction which is becoming deeper and deeper. The time will come—God grant that it may come quickly—when no woman will dare undertake the delicate and most difficult duties of motherhood without a far broader, more thorough and more painstaking preparation than is now considered necessary for any profession, and that will provide a happy solution for a large number of problems in the education of women. Educators of women and girls everywhere

must turn their attention, and that very soon, to this matter. For the present, as a more external and less far-reaching remedy, we need, I am persuaded, *not* more women's colleges in the South. There is not time here for a discussion of the relative value of co-education. Its possibility, its efficiency, its advantages, and its freedom from many dreaded evils have been demonstrated in too many institutions south as well as north to leave this point any longer an open question as regards college men and women. For several hundred years to come there will probably be some boys and girls who ought not to be in co-educational institutions. The question as to whether these boys and girls are safe anywhere, and as to whether they are worth educating at all, unless, indeed, they can be trained out of the condition which makes their separation necessary, is an open one, with much to be said on both sides. For a much shorter time there will probably be some professors of each sex who ought not to teach the other sex. When the fact that such a professor ought not to be trusted with students of his own sex is universally recognized, the elimination of this type of teacher from the profession will remove the difficulty. There will probably always be some parents and some daughters who will choose separate education from the standpoint of mere personal and æsthetic preference. There are, unquestionably, certain advantages and disadvantages in each type which are not found in the other, and no sane person would object to a student's choosing the type which appeals to her most. For this reason there will, for a long time at least, be a place for separate colleges as well as co-educational schools. In the South, however, there is a consideration which must override mere personal preference if we want our girls thoroughly educated. We cannot have many really good women's colleges, because we have not the means for more than a very few, not enough by any means to meet the demand. We have already a number of men's colleges, which, though doing fairly good work, would be much better for more endowment. The only part of wisdom is to admit women to them, and strengthen them by all of the funds which would otherwise go to establishing more women's colleges. One important step in this direction seems to me to strengthen the city high school. I am quite aware that here I am treading on dangerous ground. I am familiar with the plea which has influ-

enced so many state legislatures in the South that high schools and normal schools should not be allowed to interfere with private enterprise, but I contend that the private enterprise whose interest could be endangered by the excellence of a state school has no right to any existence. Education is not a field for commercial enterprise, but a great institutional factor in the development of the race. The money-maker and the self-seeker should be driven out of it with as much scorn as Christ drove the money changers from the temple. When, however, the scope of the city high school is enlarged to its utmost limit, with the small cities and large country population of the South, there will always be room for girl's boarding-schools. To make these really valuable is a step secondary in importance to none. If the authorities of every "female college" in the South could be induced to face the question from the standpoint of sound education and either make their institution the college it claims to be or drop the name, abolish degrees, establish college preparatory courses, and aim to create in the students the discriminating purposefulness which will lead some to go on to college, others to serve God and their generation in the work for which they are fitted, we might feel that the whole problem was in process of solution. That any such reform will take place very soon is probably too much to hope from human nature, and for that reason we need now to establish in the South a few good preparatory schools for girls.

It goes without saying that these schools should be avowedly secondary. They must be endowed, for any school dependent upon fees of the pupils will sooner or later pander to its patrons. Their teachers must be college women and men who have had, also, a very thorough professional training. The latter qualification can hardly be emphasized too much. A young girl is usually sent to a boarding-school in the early years of adolescence. At this time a new life is beginning for her—a new life physically, intellectually, and spiritually. It is the period of the awakening of ideals. Then, if ever, ideals of vocation and personal consecration begin to come to her. There are ideals of culture at this time, and the passion for knowledge is or ought to be awakened. There is an emotional revival and with it great activity of religious emotion. Conversion is apt to occur then, and it is in many other ways a

period of regeneration. There is always danger of extreme nervous excitement, of morbid self-consciousness, and of intellectual and spiritual unrest. There is another danger also, more to be dreaded than this. The period should be the period of awakening. The greatest danger is that the average girl will pass through it without awakening at all. If this should be her fate, life will never mean more to her than mere existence. She will vegetate rather than live. Better, far better, for her a life with much pain in it than never to know the joy or the pain of which God has made her capable. To guide her wisely at this time, to make sure of the awakening, yet prevent excess, to bring about that delicate adjustment of influences which will impel her into a purer, sweeter, higher as well as richer and fuller life, is the task of the parent and the teacher. No man or woman should be trusted with such a task who has not been a close student of childhood and of adolescence, as well as of the biology, the psychology, the sociology and the pedagogy necessary for insight not only into the changes in progress, but into the best methods of dealing with them. The school established for her should be in a position to employ and pay teachers who are fitted for this work, and it should be above temptation toward superficiality or one-sidedness. It should possess laboratories, a library, a gymnasium, and an athletic field. It should have a rational system of government by means of which character will be developed, not injured, as is almost inevitably done under the conventual system of the past. It should have a system of sanitation, and a hygienic diet. There should be aesthetic surroundings in the school home; the love of nature, of music, of art and of literature should be constantly cultivated, and there should be much inspiration to a noble self-realization, to high achievement, to patient service, to personal consecration.

In the way of the establishment of such schools there are many difficulties, not the least of which is our poverty, but it can be done, and when done, will result, I am convinced, in a much nobler, stronger, yet sweeter and more gracious womanhood than we have yet known.

DISCUSSION.

BY PRESIDENT CHARLES D. MCIVER OF THE STATE NORMAL AND
INDUSTRIAL COLLEGE, GREENSBORO, N. C.

I feel thankful that I have been permitted to listen to the striking paper just read. In nearly every essential particular I endorse it, and it contains many truths which I have tried a thousand times to give expression to, but could not because I was not a woman. The thorough education of women and the bringing of such education within the reach of the great mass of the people is the greatest educational need of the South. The white girl in the country will set the pace of our civilization. In the family and in the primary school she will be the chief educator of nine-tenths of the children in the next generation.

It is unfortunate that the federal government, the state governments, the churches, and the philanthropists have all paid so little attention to improving the quality and cheapening the cost of her education, as compared with what they have done in the same direction for white men and for negroes of both sexes.

The census figures of 1890 show that there are in the South 250,000 more illiterate women and girls above ten years of age than there are illiterate men and boys above ten years of age. The excess of illiterate white women and girls over illiterate white men and boys is 100,000.

It is exceedingly difficult to overcome the influence of an illiterate and uncultured mother. She stands at the fountain head of our civilization, and her education is the strategic point in the education of the race. If once all women could be educated there would be no more illiterate children. I count it an auspicious opening of this great meeting of southern educators that the first subject to be considered is the education of the southern white woman.

I must not detain you. The hour is too late, and I have just risen to say "Amen" to the very able paper of Miss Parrish, and to bespeak for Miss Horner, who is to follow and close the discussion, your earnest consideration. What has been said by Miss Parrish and what will be said by Miss Horner on this great subject will be worth more than anything that I can say.

SOME CHARACTERISTICS OF A GOOD SECONDARY
SCHOOL FOR SOUTHERN GIRLS.

BY NINA HORNER, CONVERSE COLLEGE.

A discussion of the characteristics of any good southern school for girls needs must concern itself with the changed conditions of the South since April 10, 1865. Wherever slavery

exists, with its concomitants of pride, self-sufficiency, and exclusiveness, we will find the practical neglected and the theoretical in the ascendant. The truest exponent of those days was the southern woman, not altogether so luxurious and helpless as the outside world fancied her to have been, and yet a creature who was not at her best except in times of trial and stress. To her fond mother the piano and harp were of more concern than books. Indeed, in that day, when life here was pastoral, if not primitive in its simplicity, when cities and large towns were not in existence, and the girls lived with their parents on the old plantation which supplied the entire wants of the family, and trade and commerce consisted almost entirely of barter, and when slaves performed all manual labor, what could more fittingly set off the picture than a young, sweet, and gracious maiden, unconscious of the sternness of life because persistently shielded from a knowledge of it.

Had you suggested to the father of this young girl that she ought to prepare herself for the realities of existence, you would have stirred his wrath; and if you had suggested the possibility of her entering a learned profession, your life would have been in danger.

Southern schools for girls in that day took the color of their surroundings. That knowledge of a subject which may not be had except from days and nights of much study was lacking. If the teacher required it, she soon was made aware that her pupils were to be taught the fine arts, to be polished, but not to be made unhappy and masculine by poring over heavy books. And so it came to pass that the very schools but added to the sentimental and chivalrous condition with us of the South.

But the nineteenth century is gone, and the South of the twentieth century is a new South of cities and towns full of bustling activity and stern competition, and the southern girl must be prepared to meet the requirements of this new civilization. In a majority of cases she too must watch and work, and upon this idea of service the southern school must partly be builded. We must make of our warm southern natures women who can adorn the drawing-room, but who can master the schoolroom and ornament the professions, as well as bear light and comfort to the home.

And our educators have not been slow to see and to act. During the past twenty-five years southern schools for girls have been born anew. The curricula have been brought year by year more into accord with the standard set by that famous committee whose report marks such an era in secondary education. The enthusiastic spirit of the "revival" is being responded to. The material is at hand and the work is progressing.

But the secret of strength lies in recognizing error; and the value of the past in its lessons for the future. The education of southern girls has been vague and superficial; the watchwords for the future must be *accuracy* and *earnestness*. I am persuaded that these are the principles which are to remake the girls of our day. With accuracy and system will come in due time an appreciation of the value of details. Thus history is made. The southern parent of to-day stands ready to indorse the line of conduct of any school which will make of the girl a self-reliant, self-supporting, yet womanly woman. The schools lay the foundation on which the future is built, and to them we must look to supplant the former vagueness by a new spirit of definiteness. The teachers in secondary schools must be impressed with this necessity of accuracy and system in imparting knowledge.

To successfully apply these principles, they must have proper preparation for the work. If a pupil is not alive to the vitality of a subject, the teacher must be possessed of the skill whereby to present the matter in just the happy way which will appeal most vividly to that special individual. To do this requires knowledge of human nature and training. Still more essential is a thorough and broad acquaintance with the subject being taught, the scholarly instinct, and the natural gift of imparting knowledge.

A further remedy for this vagueness is to apply strictly to girl schools the principle that secondary education should be confined to a few well correlated subjects. Only a small proportion of southern girls, as yet, go to college, and the mistaken parent demands, as of old, that when her daughter graduates she shall have studied *many books*, and devoted much time to music and art. Neither this demand nor the modern spirit of haste should overcome the judgment of the conscientious educator, even though the southern schools are poor and

competition is fierce. The southern girl of the twentieth century cannot and must not be a "glittering generality."

The spirit of earnestness should be evidenced by rejecting the tendency to build a royal road to knowledge particularly for the use of girls. Such a flowery path must inevitably lead downward, not upward; such a method will surely hinder the end and aim of education. It is true that portions of the South have the excuse of an enervating climate, but a glance at what has been accomplished by nations laboring under the same difficulty shows that it can be overcome. It is also true that woman has generations of mental inertia to overcome, and that men teachers are not wholly convinced that her mental structure will not fall to pieces under the heroic treatment administered to boys. But this education along the line of least resistance has in its wake untold troubles. Such a method not only does not answer the purpose of *making* character, it is positively *injurious* to character. Students should be inspired to a self-activity, which makes them glory in overcoming difficulties; not amused until they are led to feel that things which do not please them must be passed over lightly, and genuine difficulties altogether omitted. Such training will lead to a habit of shirking which will follow them into every relation of life. The overcoming of difficulties gives fibre to the mental and moral nature, and the teacher who endeavors to remove all obstacles from the path of students steals from them the training which they have a right to demand. This is not an advocacy of the dry-as-dust method of examining facts, regardless of their application and relative value. By all means make the work as much alive and as full of interest as possible, but do not eliminate the necessity of conscious effort on the part of the student. Temporary popularity may follow, but the final outcome, to which every conscientious teacher must look, will be *total failure*. The result will be a pleasant, but vague, and hence temporary knowledge of the subject; an inherent weakness in woman's mind will have been fostered and education will have been robbed of its chief value.

There are two potent, if not all-powerful, remedies which might be applied to these evils. First, the salaries for secondary teachers, particularly women teachers, should be sufficiently large to control the best talent where the missionary

spirit fails. Second, the state should control college entrance examinations, and thus remove the evil results attendant on the competition between the poorer institutions. So soon as any secondary school found its students absolutely excluded from the colleges as a consequence of *slipshod work*, it would fall into line.

But though there are these practical difficulties to be overcome, yet it is of supreme importance that in tithing the mint, anise and cummin, the weightier matters of the law should not be omitted. Wrought in with this preparatory education in unfading colors, and in figures that will become ever more and more prominent as life unfolds, is the pattern of character. Now, as never before in any nation at any time, has the teacher in her grasp the future of womanhood; and with it, that of mankind, for the ideals of woman create those of man. No nobler work has been done in the nineteenth century than that of opening the doors of institutions of learning to woman; no discovery of greater import made than that of woman's mental capacity; no nobler emancipation than that of womanhood. And education for woman has passed the stages of uncertainty. It is no longer regarded as an artificial movement, but as a logical and permanent outcome of civilization. The results attest the merit of the work. Women are stronger to endure and nobler in action because of education. And with the uplifting of womanhood the whole of civilization has been placed on a higher plane.

But in the very means used to secure this end lurks an element of weakness. Follow the girl from the age of six, when she enters school, through each stage until she is launched amidst the eager throng of bread-winners, and note, that while the old régime of home-keeping tended to develop the gentler side of her nature, the new régime of contest has an ever-growing tendency to rob her of that most precious of all her gifts—the power of love and sympathy. One of her highest functions should be to temper man's sense of justice with mercy, but if the content of her education is the same as his, and she enters with him all the walks of life, endures all the hardships, and finally, perhaps, sits with him in the councils of state and on the seats of justice, does she not run the risk of losing to the world the divine quality which the Creator has committed to her especial keeping? That the talent is not

lost or hidden away must be the special care of the secondary teacher.

Woman is finer, more tender, more sympathetic than man by nature, and the teacher has but to grasp the opportunity to use, mold, and stimulate the great emotions of youth. Every subject has its own molding power ready to be used, and its content may be so emphasized as to cultivate an intimate sympathy with all that is generous and tender, and the strongest and most enduring influence is that which reaches the heart through the intellect. So, in this divine art of woman-making, the final aim, which infallibly controls the final outcome, will be to develop a character essentially feminine.

This is the type of woman which that great seer of human nature, Shakespeare, held up as the ideal. His despicable women are those whose hearts like Cressida's are shallow or hard. His lovable women are, like Cordelia, full of sympathy. His ideal women are, like Portia, strong and clear in intellect, but guided always by the dictates of a warm and generous heart.

SOME EVIDENCES OF AN EDUCATION.

BY NICHOLAS MURRAY BUTLER, COLUMBIA UNIVERSITY.

(Stenographically reported.)

It is a privilege which I peculiarly enjoy and a privilege which I do not lightly estimate to be permitted to meet again with the men and women of this association, coming as they do from every part of our southland, representing every type and grade of school, in order to testify as best I may to the fact of the unity and indivisibility of the process of education; to say over again, that wherever our lot may be cast, whatever we may find to be our special interests or problems, we are all engaged upon one and the same work of perpetuating the civilization which is ours, and of laying the foundation for the training and upbuilding of human souls. It is a joyous and happy time when we can, as here, each of us watch the little rivulet of his own interests and anxieties losing itself in the great ocean of common experience and of common knowledge,

and to go back to our homes feeling sure that each has gained something by meeting with his fellows.

It is not my purpose in the time allotted to me to-night to address you in formal fashion or in measured phrase, but rather as a teacher speaking to teachers, to offer some suggestions which may perhaps throw light upon the problems which are common to all of us.

There must come a time in the life and activity of every teacher, higher or lower, when the question presents itself: How am I to know whether I am educating? What evidence is there that all my preparation and my labor and my devotion are successful? What are the signs, the sure and certain signs, about me that I have seized hold of the heart of the matter, and am putting something which is real, something which is eternal, into the lives of those who are intrusted to my care? Who is the educated man, and how shall we know him and mark him off from his less fortunate, less happy and less successful fellows?

That you will admit is a difficult and seemingly an impossible question in this day of many knowledges and of the minute subdivisions of our educational field. Obviously we cannot find our standard in the knowledge of this particular thing or of that, for we are broad-minded and catholic enough to admit that about us here and elsewhere is the man and woman of undoubted education, refinement and culture, who is yet without familiarity with some special department of information. On reflection it appears to me that there are five characteristics upon which we may lay hold as indicative of the possession of an education, and that there are five characteristics toward the upbuilding of which and the developing of which every institution, every course of study, every textbook, every teacher who is really educated, is certainly tending. Let me name these in order—in a haphazard order, perhaps—and speak briefly of each of them.

I name first, the power to use with correctness and precision the mother-tongue. In our daily intercourse we lay great stress upon the correctness of speech, and rightly so; but have you ever thought how new a thing that is in education and in civilization? How recently we have been willing to insist that the mastery of the mother-tongue should be an essential element of an education! All education in the past

has been more or less largely linguistic, and rightly so; but, until a generation or two ago, for over a thousand years, education has been carried on chiefly in a foreign or dead language. It is an interesting thing to watch the upspringing in Europe of an interest in the mother-tongue as an educational instrument, and to see Latin as a medium of instruction and as a medium of communication slowly and reluctantly yield before it. For a long time the mother-tongue was not even the instrument of instruction. For a long time after that, it was not held to be a standard for measuring instruction. Only recently—and so recently that the time back to it may be spanned almost by a single generation—has the mother-tongue become the subject of careful, intelligent study in every school. We now recognize that there is no surer test of the power to enter into the hearts and the lives of a people, than to be able to express the thoughts one may have in the pure, accurate, and precise language of that people. And therefore I say that the power to use with correctness and precision the mother-tongue is one of the signs of an education.

Those words, correctness and precision, may easily be misinterpreted and be given an application which I am very far from having in my mind. I am not now speaking of the “elegant” English, as it is called—the English which Mr. Richard Grant White used to inveigh against; but I mean the power to use the mother-tongue as a musician plays upon a great organ, so that every shade of thought and feeling is presented to the listener or reader. We have a language, that is richer than any other language that the modern world knows. Its flexibility of diction is greater than that of any other language. If it falls short of Greek or German in philosophical subtlety or scientific applicability, it more than recovers its disadvantage by its wonderful power of expressing, whether in simple word or in sonorous phrase, the thoughts, the feelings and the ideals of humanity. You can hardly imagine—indeed, I think you cannot imagine—Shakespeare using any other language than the English.

Correct English means neither “elegant” English, so-called, nor pedantic English. English is a living, not a dead, tongue. It is not fixed, but growing from day to day. We have always to be on our guard, therefore, as to the never-ending war between idiom and grammar. Grammar is the

reforming element of the language. It would bring everything into columns, reduce all forms to regularity, if it could. It makes rules, and only occasionally suffers exceptions. Idiom on the other hand is the conservative factor. It preserves forms which by their very irregularity represent genuine types of human thought or insight. A man educated to use his mother-tongue is the man who knows when not to mistake grammar for idiom or idiom for grammar.

In holding these ideas before the school children of to-day they should always be told that the only way to learn to speak and to write their language correctly is to read correct English and to hear correct English spoken. He who constantly hears or reads poor English, or poor French, or poor German, will speak poor English, poor French, and poor German, and will write it as well.

I should offer as a second evidence of an education those gentle and refined manners which are based upon fixed habits of thought and action. There is a much closer relation between the outward man and the inner underlying character than we are apt to imagine or to remember. There is the widest possible difference between the manner which is a mere veneer put on from the outside and the manner which springs naturally from those habits of thought and action which are truly ethical, because they are based, first, upon self-respect, and, second, upon that respect for others which is a part of self-respect. All true manners are manners which mark really good breeding. These are the manners of a truly educated man. One can invariably judge character by noting the manners of a man toward those whom the world may deem his inferiors. It is the amount of respect, deference, and courtesy shown to humanity as such which indicates whether a man is on dress parade, or whether he is so well trained and well educated, so habitually ethical in thought and action, that he realizes the real relation in which he stands to his fellows, and reveals it in his manner.

I should name as a third evidence of an education, the power and the habit of reflection. We Americans are accused at present, by very wise and kindly critics, of losing the habit of reflection. We are told that is the necessary result of our great diversity of interests, of the annihilation of space and of time by steam and by electricity. Our attention is turned

in the morning to Manila, in the afternoon to the Transvaal, in the evening to Peking. We are torn by complex emotions, our minds are occupied by ideas following each other with such rapidity that we rarely get a deep and firm hold of any one of the great facts which come into our lives. If this is true, then it behooves us more than ever before to form for ourselves and for others the power and habit of reflection. Socrates said long ago that an unexamined life is not worth living; that a life which asks itself no questions, which traces back events to no causes, which raises no vital issues of principle, and which has no inner examination of itself, is merely an animal life, not a human life at all. One great difference between the trained and the untrained mind is to be found at this very point. Where the untrained mind, whether in the individual or the mob, is swayed by the appeal of the demagogue or by a tempest of passion, the trained mind measures the new by the standard of fixed principles drawn from the study of the old. He is sane, where his untrained fellow is insane. One great task of all our modern education is the upbuilding of this habit of reflection, so that the educated man will find himself with an armory of principles and convictions on which to draw in practical life.

I should name as a fourth evidence of an education the power of growth. There is a type of mind, trained to a certain point, which refuses to move forward thereafter. It seems to be as it were in a trance—not dead, but all signs of vitality are lacking. It has acquired much, it has promised much; but somehow or other the promise has not been fulfilled beyond the period of preparation or training. The impulse to continuous study and to that self-education which are the conditions of permanent and continuous intellectual growth is missing. When you find a human mind continuing to grow throughout a long life of seventy or eighty years it is a most impressive and splendid sight. It was that characteristic in Mr. Gladstone which made his personality so attractive to young men. Young men admire and almost worship the man who can assimilate new ideas, read new books, be interested in new things, and who can stand the supreme test of being able to project himself forward into a time which he will never live to see. This is a type of mind which can and does grow. It forces itself forward by its own inner impulse, and is the mind

which has not stopped because it has reached some definite, material limit. It continues to grow because by nature it is an active spirit, and it grows in accordance with the laws of activity of spirit. That power to grow and the capacity and the knowledge of how to grow are one of the great things which students should carry away from their period of formal education. This power of growth seems to me a most important and suggestive evidence of an education.

I should name as a fifth evidence of an education, the power to do efficiently. We have had in the history of education many theories and proposals which held up merely ideals of contemplation. We have had it suggested that the educated man should bow himself down in contemplation of eternal truths; we have had it suggested that the educated man should withdraw from the world, its work and its worldly temptations, and should live in contemplation and in preparation for the spiritual life which is to come. Those ideals and other ideals like them are in-human ideals. They omit a great part of human nature which is just as much a part of our real self as the power of contemplation; that is the power to feel and to do in this world of which we are a part. There is no place in our modern educational philosophy for an ideally educated man who cannot take hold of life at some particular point and impress himself upon it. The power to do, the power to be efficient, and the power to express are integral elements of our educational ideal.

UNIVERSITIES AND SECONDARY SCHOOLS.

BY F. P. VENABLE, PRESIDENT OF THE UNIVERSITY OF NORTH CAROLINA.

I have chosen, as the subject which I can most profitably discuss before this assemblage of southern teachers, the relation of the university to the preparatory schools. This is not a very fresh subject. It has been repeatedly discussed in gatherings of teachers. But it is a matter of great moment, and the proper solution of the questions involved is most important, and so I venture to draw your attention to it once

more. Such questions must be discussed and threshed over even to the point of weariness until the principles contained in them have been satisfactorily settled.

It is possible, of course, to look at this question both from the point of view of the university and from that of the school. I shall restrict myself to the first standpoint as one with which I am most conversant. A word of definition may be desirable as to what is meant by the term university. This is best illustrated by the ordinary state universities, and is restricted to those departments which are engaged in giving a liberal education. It does not concern the technical or professional schools. I may say that similar problems must be faced by every well-endowed church or private college, and have been in part solved by what is called the Randolph-Macon system in Virginia, and by such institutions as Vanderbilt University in Tennessee.

While I recognize the great and valuable work done by such institutions under private and church control, and would bid them God-speed in their work, the fact remains that they cannot cover the broad field of popular education nor meet the demands which would be made upon them for the education of the whole people. In the southern states this can be done only by the state universities. Mind, I do not say that it is done, for such a statement would be far from the truth. That they fall short of their high duty is most often due to a short-sighted parsimony, an ungenerous treatment on the part of the states themselves. They would sow sparingly and reap bountifully; they expect their tale of brick and supply no straw; they squeeze, and cramp, and starve, and yet demand a big return from such a grudgingly made investment. The plea of poverty does not suffice as an excuse for such treatment. They are shriveling the hand which could do most to lift them out of their poverty. Poverty goes hand in hand with ignorance. To relieve the one you must remove the other. Ignorance is the most costly thing in the world, and an education is the cheapest, if one considers the return from the investment.

I am something of an optimist, and I believe that the South is waking up to these great truths, and that the day is dawning for a wiser, more generous treatment of these institutions, and the profit will be immediate and beyond calculation.

The state university in the South is the head of a more or less well planned system of common school education. It is the keystone in a great arch. There can be no common school system without it, and no common schools worthy of the name. There must be some educated men in a community to appreciate the need for the common schools, to create a sentiment in their favor; there must be men of training and education to wisely administer funds for the support of such schools, and there must be trained teachers to teach in them. Without these three factors no amount of money appropriated can ever make a successful common school system. The growth of such a system is well illustrated by the case of North Carolina. Archibald D. Murphey, who drew his training and his inspiration from the university, first gave his energies and talents to arousing public sentiment in favor of such a movement. He was followed by Calvin H. Wiley, another son of the university, who secured the establishment of the system, and later on the devoted and determined efforts of McIver, Alderman, Graham, Noble and others, broadened, trained, inspired by the same educational mother, improved and strengthened the system.

It may seem to some that I am straying from my subject. My object is to point out, however, that the state university is not merely the head of the common school system, but generally the originator of it—the fountain from which it sprang. And, let me state it very plainly, the university that fails to recognize this and to direct its course accordingly has fallen short of its high mission. It has neglected its duty to the whole people and is in danger of becoming the institution of a class. I do not mean that it may not still do good work, and be exceedingly useful, but it has missed its highest form of usefulness and the most far-reaching extension of its advantages.

I have used so far the term common schools, meaning thereby all such as are supported by public moneys and are controlled by the representatives of the people. A large number of excellent private schools have sprung up and flourished all over the South because of the lack of an efficient public school system and, partly, for other reasons. These are doing a work which cannot be too highly commended and have for years been the chief feeders of the universities and colleges. They are, therefore, to be reckoned with in all discussions of

the preparatory schools, and all that follows must be considered as referring to them also. There is this difference to be noted, however, that in the latter case the relation is one existing between a public institution and one which is private property. Such a relation calls for the exercise of much tact and wisdom. In some cases the suggestions which I would make may be impracticable, in all cases they would depend upon the voluntary acquiescence of those financially interested in and responsible for the schools. The state of affairs which has grown up in the South from the intermingling of two great principles of education is an interesting and sometimes a perplexing one and demands great care and delicacy of treatment. In the rapidly settled and developed states of the central and northwestern portion of the United States such conditions were not so apparent, and the problem was much simpler and easier of solution. Possibly the best results have been obtained in Michigan and California, and a careful study of the practice there would be most helpful to every southern university. For again let me emphasize the point that the responsibility for a co-ordination of and with the schools rests upon these institutions—the private institution cannot be held responsible, and rarely feels such responsibility. One notable case where such a responsibility was felt by a private institution, and faced, and in part, at least, successfully solved, should be mentioned here, and is worthy of all praise. That is the case of Vanderbilt university. And yet, while withholding no whit of the praise due for the work done, a close examination reveals even here the limitations of the sphere of usefulness of an institution under the control of any one church or any one class of people.

The problem of the relation between the university and school is one of mutual service. The question for the university to decide is, How can it be of the truest service to the greatest number of schools? As usual in such cases if the question is allowed to degenerate into one of self-seeking and self-interest only, the highest service is missed and even the selfish aims and purposes are often defeated. If the purpose is simply to provide and cherish what are called feeders, and to regard the school merely as such, this narrowness quickly tells upon the character of the education given. Selfishness must be avoided in all true service.

Now, as to the specific modes in which a university can be useful to the preparatory schools. The first is in the supplying of trained, efficient teachers. Of course you will admit this, and many may think the matter simple and easy and that all universities do this. "What else are they for except to grind out teachers?" some have even said. But right here comes a great responsibility and this matter is often badly bungled. Not every one who can pass a college examination will make an efficient teacher. Sometimes the authorities are too anxiously seeking to secure a place for every graduate to give due attention to the equally important side of it as to how well each place will be filled. Here is where a proper consideration of the school should come in and a high ideal of service be maintained. Of necessity, mistakes will sometimes be made. It is impossible always to judge of character and attainments correctly, but there are few things which the schools will appreciate more than a careful consideration of a man's fitness for a proposed position before he is recommended for it by the authorities. One good teacher well placed means more for the people and for the institution than merely securing positions for a dozen men good, bad, or indifferent. If a high standard is insisted upon for a recommendation for teachers' places more men will take the time and devote their services to attaining to that standard. Yes, let the machine grind out teachers, but let them be good teachers, broad and strong, prepared in the branches which they are expected to teach and with some training in pedagogical methods. These men will do much, if filled with the university spirit, to impart breadth and vigor to the schools. New and improved methods and a general intellectual inspiration will be thus transmitted from the larger centers of learning and will permeate the state. The omnipresence of university students in the French and German schools has much to do with their excellence and with their progressive spirit. The first aid to the schools from the university, then, is a careful selection of the teachers and a due preparation of them for their work.

A second important method of building up the schools is by occasional examination or inspection of them by the university officials. This is not always practicable in the strictest sense with our mixed system of public and private schools. In some of the newer states the practice has been introduced

with success. If managed with tact and wisdom it can only be beneficial to both parties. I have known of cases when a university official visiting a school was denied access to the class rooms. In one of these cases an exposure was feared, as the school, though widely advertised and largely patronized, was rotten to the core and a few years afterwards ended in a disastrous and shameful failure. Still such cases are few and need not discourage any official bent upon his manifest duty. In nearly every case a courteous visit will be welcomed and the interest and willingness for service thus shown will do some good.

Where examination of the school is possible there are two systems in vogue. The English practice is to examine individuals or classes through regular set examinations held at some center, aiming in this way at a test of the grade of scholarship attained. These university examinations are held in many parts of England and certificates are granted to those who pass them. Thousands of students are thus examined annually.

About a quarter of a century ago the University of Virginia attempted this system for some of the high schools of Virginia, but lack of means and the impossibility of meeting the additional demands thus made upon the time of the faculty prevented the continuation and extension of the experiment.

I cannot think that this system is as productive of results, however, as one which entails a personal visitation and examination of the schools. While the former system stimulates some schools to a friendly emulation in the securing of certificates or induces them to put forward a bright scholar here and there, or an especially creditable class, it cannot give a very reliable picture as to the conditions of the school as a whole. The personal inspection plan is practiced in Michigan, California, and other states, and with noteworthy success. The visits may be at stated or irregular intervals, but should be frequent enough to keep school and university in touch. The actual examination of the scholars is often not insisted upon, reliance being placed rather upon a careful watching of their preparation and proficiency when they enter the university. Of course, it is easy to see that actual harm rather than good might result from the visit of an unwise, narrow or self-assertive official. As stated before, such a system requires wise, tactful, and courteous administration.

In the third place, the university can be of great assistance to the schools by counsel and guidance. This may be shown in the matter of advice as to the entrance examinations. Circulars of information concerning these should be frequently distributed among the schools; due notice of increased requirements given; special and typical examinations published. Often special directions as to how students may be prepared for these examinations are helpful. Sometimes it is well to suggest particular text-books, though this must be carefully guarded against all suspicion of taint with the book market. In several states where the system is more fully evolved the various text-books are explicitly prescribed and insisted upon, many of them having been prepared especially for these particular schools. Courses of instruction in particular branches may also with advantage be mapped out for the various schools. Thus a syllabus of courses in English is sent out regularly by the University of North Carolina to twenty or thirty schools, and is followed by them. At least half of these schools have never sent a student to that university, and from their location probably never will, still the school is helped.

Again occasional conferences of the school teachers with one another, and with the professors of the university, develop a mutual helpfulness and esteem. Questions which might produce friction are more easily settled, misunderstandings are straightened out, and each learns to respect in the other whatever there is in his character of the true ministry of service.

I cannot close without touching upon that very important question which has produced much friction between schools and colleges, namely, the admission of immature and unprepared men into the universities to the detriment of the schools. In the first place, only a complete system of schools equalized as to standard and character of instruction can insure a class entering the university without conditions. Such a system does not exist in a single southern state. Indeed, I believe I am perfectly safe in asserting that in no southern state does even a majority of the schools offer in all branches the amount of preparation required by the association of southern colleges. Some fail in mathematics, many fail in Greek, comparatively few attempt the modern languages, and still fewer are fitted for work in elementary science. Admission upon condition, then, is a necessity, and is everywhere practiced both North

and South, but should be guarded against abuse. I believe one safeguard is by having a kind of sliding age scale so as to secure greater maturity. If the student is sixteen (and no younger should be admitted) then his conditions should be slight and unimportant, or injury is done both to him and to the institution. If he is twenty or over, then greater latitude can be allowed, for experience has shown that his greater physical and intellectual maturity will enable him to make up these deficiencies creditably. Moreover, one who has reached that age will rarely return to school, so that no injustice is done there. He needs the spur that comes from contact with men of his own age.

Many excellent schools carry their students well beyond the entrance requirements of the university. For this they deserve all praise and every encouragement, and for such work their students should receive credit on examination. But I doubt whether the schoolmen realize that the university is between the upper and the nether stone, and there is much danger of its courses being seriously ground down. While the preparatory schools are developing and extending their courses and making every effort to retain their students a year or so longer the professional schools are prolonging their courses, and so necessitating a shortening of the academic course or the absorption of too large a proportion of the span of life in the preparation for entering upon its work. If the schools keep the young man until he is eighteen, and the college takes four more years, and the professional school four more, then he will not be ready to start upon his work until he is twenty-six. Few can afford to wait so long, and the proposition is seriously and openly made in Chicago, New York, and elsewhere to cut the college course down to two years. I only mention this matter to show that unselfish consideration for one another and co-operation with one another is necessary for all who are concerned in the training of the youth of the land for the high duties of citizenship.

DISCUSSION.

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Dr. Venable has sounded the keynote of the situation, and happily suggested the way to a solution of many of our troubles in saying that the secret of success for us lies in a recognition of the necessity of

"mutual service." Men long ago recognized the principle that, as in the case of the physical body, so the health of the body politic depends upon the health of its constituent members. And although as a theory the same thing has doubtless always been admitted in the body educational, yet the actual recognition of the principle involved and its practical application in the United States are of comparatively recent date, or, at any rate, are still far from exercising a consistent influence in our counsels and conduct. Here in Virginia, for example, we have often heard the slogan, "mutual service," but when the smoke had cleared, it was usually found that the colleges had received the "service," while the schools were clamoring that it should be "mutual." In this season of festal joy and good will to all, however, it may be well for us once more to renew our pledges and reaffirm our allegiance, the one to the other, in the hope that we may all receive and carry away with us a lasting inspiration from this meeting.

In his interesting paper, President Venable has given us much sound advice. No school man could refuse to applaud the sentiments expressed by him touching the relations that should obtain between college and school. He has mentioned and described some of the ways in which the college may serve the school. Of these I will confine my remarks to what he has said concerning methods of examination of the schools by college officials. Many school men, I believe, would question the value of this practice, either by the English method of regular set examinations held at some center, or by the alternative method of personal visitation and examination. The former experiment, as Dr. Venable has reminded us, was tried some years ago by the University of Virginia, but was discontinued on account of the expense. This experience would, perhaps, show the futility of the experiment for the South. The practice of personal visitation and examination would seem to be equally vain, since it appears that actual examination is often waived, and the question of preparation or proficiency is postponed until the student enters the college.

The idea of actual examination of the schools by college officials would, I believe, be distasteful to many school men. Whether justly or not, they would see in the practice an opportunity for such charlatanism, and perhaps even a temptation to personal favoritism. In some cases, it seems to be conceded, the system of personal inspection has proved a distinct failure.

As a teacher in a private secondary school, I believe that a paramount question in the South is that of college admission. Elsewhere experience has shown that the system of admission by certificate from accredited schools is open to serious objections. I question the propriety of accrediting schools at all, or, rather, every school should be required to accredit itself by the character of its graduates as tested in an entrance examination. At the October meeting of the New England Association of Colleges and Preparatory Schools, the objections to the certificate system were summed up by its president with much force. In these objections we may find a strong warrant for specific entrance examinations, a system which offers the opposite advantage for every

disadvantage found in the certificate system. (1) The influence on secondary schools which the system of entrance examinations gives to the college is altogether desirable. The wise teacher will be only too glad to share with the college the responsibility for his school programmes and his methods of teaching. (2) The competent teacher will welcome the chance to have the merits of his school compared with the merits of other schools; and (3), if he is human, will also be glad to have his competence demonstrated to the public. (4) The conscientious teacher will be happily rid of the responsibility involved in the awarding of certificates, a practice sometimes unduly affected by personal influence or political "pull."

The publicity involved in entrance examinations is an all-important merit of the system. No school can flourish if it is generally known to be doing poor work. In a principle thus implying the survival of the fittest lies the virtue that would give us only good schools. No need here of accrediting or of inspecting. Every ambitious teacher would find in such a case an ever present stimulus to do his best work.

From the point of view of the college, too, this system is to be desired. It is the only system by which it is possible to discriminate between college material and non-college material among candidates for admission. The college that admits without formal examinations is sure to admit many unprepared students, and every failure recorded is charged against the college itself by the unsuccessful student. This is a fruitful cause of discontent. No such college, I believe, can long retain a majority of its students, or hope to keep pace, either in enrollment or in efficiency, with its more progressive competitors.

A PLEA FOR THE COLLEGE ENTRANCE REQUIREMENTS IN ENGLISH.

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Mr. President, Fellow-members of the Southern Educational Association, Ladies and Gentlemen:

In the ten minutes allotted to me I shall confine my attention to one phase of the relation between the university and the secondary school—the college entrance requirements in English. "What Shall I Teach?" and "How Shall I Teach It?" are the two constantly recurring questions in pedagogics. Both of these have been answered in substantially the same way by all teachers of Latin, Greek, and Mathematics. In

English, however, there is a wide divergence of views as to the proper answer to each. In no department of study, perhaps, has the teacher freer play for his personality and greater opportunity, therefore, for the display of originality and, I may add, of eccentricity.

But in education, as in government, excessive individualism is as dangerous as a mechanical uniformity. The ideal educational system is an organic whole. In view of this fact it may not be unprofitable to consider carefully the uniform requirements in English prepared by a competent committee, composed of teachers in the colleges and the secondary schools, and used as entrance requirements in most of the northern, eastern and western colleges, and in a few of our southern colleges and universities.

The well-nigh universal acceptance of this course of study as the minimum requirement in English is in itself an *a fortiori* argument in favor of its excellence. But as many of our southern institutions are not prepared to indorse this course, we shall endeavor to examine a little more closely into its merits.

First let us see what is expected of the schools in literature. The requirements for 1901 are as follows:

FOR STUDY AND PRACTICE.

1901-1902.

SHAKESPEARE—Macbeth.

MILTON—L'Allegro, Il Penseroso, Comus, and Lycidas.

BURKE—Speech on Conciliation with America.

MACAULAY—Essay on Milton, Essay on Addison.

FOR READING AND COMPOSITION WORK.

1901-1902.

SHAKESPEARE—Merchant of Venice.

POPE—Homer's Iliad (4 books).

ADDISON—De Coverley Papers.

GOLDSMITH—Vicar of Wakefield.

COLERIDGE—Ancient Mariner.

SCOTT—Ivanhoe.

TENNYSON—The Princess.

GEORGE ELIOT—Silas Marner.

LOWELL—Vision of Sir Launfal.

COOPER—Last of the Mohicans.

The work outlined here is noteworthy, both for its wise limitations and for its comparative completeness. No literature before the close of the sixteenth century is studied, and no prose until Addison. This shows that the conference believes that the study of old and middle English, important as it is,

should be relegated to the colleges. Further, the absence of a manual of English and American literature indicates the drift of the sentiment in regard to the value of a compendium in the earlier teaching of English literature. Most English professors, doubtless, would indorse this view, while others would favor the compromise course that the history of our literature should be taught in a subordinate way at school and more extensively at college. Somewhere in an English course the student should certainly get a connected view of the whole body of literature in order to give him a just idea of proportion and development, but nowhere should the discussion of an author and his times overshadow the study of his very words, for these alone are literature proper, which I may define as the artistic embodiment in language of the thoughts and emotions of life.

Now, let us look into the completeness of the literary course outlined by the conference of colleges and preparatory schools. If we examine closely, we shall see that it is fairly representative of our literature for the last three centuries. For example, the Elizabethan age is represented by Shakespeare, the seventeenth century by Milton, the first half of the eighteenth by Pope and Addison, the last half of the same century by Goldsmith and Burke, the early nineteenth century by Coleridge, Scott, and Cooper, our own times by George Eliot, Macaulay, Lowell, and Tennyson. If the lives of these thirteen authors are studied in connection with their times we have a comprehensive view of the literary history of England for the three most important centuries of its existence. In this way, too, history is taught by means of biography, the most rational and interesting way of presenting it to young minds.

In the further interest of completeness let us see now what forms of literature are represented in the foregoing list. There are eighteen works in all, twenty-one if each book of Pope's *Iliad* is counted separately. Of these twenty-one, two are dramas—*Macbeth* and *Merchant of Venice*—that is, Shakespeare at his best in tragedy and in comedy, and further the two plays best adapted to schools; four are epic poems, the four books of the *Iliad*; two, the *Princess* and *Sir Launfal*, are epics with lyric interludes; five are lyrics, the four poems of Milton and the *Rime of the Ancient Mariner*. Thus, all the departments of poetry, epic, lyric, dramatic are represented.

In prose we have a typical speech—Burke's Conciliation with America; two essays, Macaulay's Milton and Addison, to represent the more formal type of prose style; the charming Sir Roger de Coverley series, to represent the lighter prose; and four novels representative of four important types of fiction—Silas Marner, a novel of character; Last of the Mohicans, a novel of incident; Ivanhoe, a historical romance, and Vicar of Wakefield, a novel of manners.

Thus the fundamental forms of literature are fairly represented, and they can be arranged in such a way as to show orderly literary development for the last three hundred years. In a good preparatory school this course, preceded by one in grammar and rhetoric, can be readily compassed in four years. Many of our schools do more work than is outlined in these college requirements. I am only urging that this excellent series of works be taken as a minimum and a guide. Some teachers will doubtless object to the small amount of American literature included. This defect could easily be remedied. In fact, it is remedied by the introduction of the available works of American authors in the upper grades of many of our public schools. In fact, I know of at least one of our southern public schools that requires collateral reading in every grade, the sum total of the books read in the nine grades being far greater than the amount required for the college entrance examinations, and the literature being of an equally high grade.

The other entrance requirements embrace grammar, rhetoric, which should precede the study of literature, and composition, which should begin the day a pupil learns how to write and should continue throughout his college course. There is now a very general consensus of opinion among English teachers that the only way to learn how to write is—to write. Yet I feel sure that too little attention is paid to composition work in most of our preparatory schools. I find the majority of my first-year men in English fairly well read, and fairly well grounded in analysis and parsing. Yet they express themselves awkwardly and punctuate and paragraph badly. The same pupils enter advanced classes in Latin and mathematics. Doesn't this suggest the idea that English has not yet won its way into some of our schools? In the French lycées, which correspond to our secondary schools, French is the

paramount study throughout the whole course, increasing in importance in the higher grades. Surely English, which is more widely spoken than any other language, and which embodies the finest literature the world has ever known, is worthy of an equally high place in our school and college work. Instead of preparing pupils to enter the senior classes in Latin, Greek, and mathematics at the University of Virginia, as some of our best secondary schools in Virginia do, wouldn't it be the part of wisdom to spend less time on these branches at school and more time on English? If the school graduate is to enter college he will thus be more symmetrically prepared; if he is to leave school and enter life, his preparation for its severe discipline will be more practical, for a ready command of English is a marketable commodity in nearly every calling, but, better still, he will be more broadly cultured and, I believe, equally well trained to grapple with the problems that shall confront him. At least two or three compositions should be written every week during each of the four years of high school work. If the teacher has neither time nor energy to correct this work—and no teacher has—let him see at any rate that the writing is done and enough of it corrected to be an incentive to the pupil. Nothing but constant practice will cure a pupil of that peculiar asphyxiation which stifles his mental faculties whenever he takes a pen in his hand.

I am not a pessimist. I believe the schools are doing better work in English than they ever did, and I am glad to say the improvement is most marked in composition work.

Now, how shall the colleges encourage the schools to improve more and more? There is but one way that I can see, and that is, to have definite entrance requirements and to adhere to them, not in a mechanical cut-and-dried fashion, but with an earnest, intelligent, honest desire on the part of the college faculty to exclude any student who is not prepared to profit by the college course. At Washington and Lee, where we have been attempting for four years to enforce the college entrance requirements in English, I have regretted nearly every case in which I have, with mistaken lenity, allowed the poorly prepared applicant to enter my department. The result in every case but one or two has been ignominious failure on the part of the student. His proper place was the high school, not the college.

Cordial co-operation between school and college cannot exist, if the colleges continue to encroach upon the legitimate sphere of the schools. This policy is both short-sighted and suicidal. It alienates the schools because it impairs their usefulness, cripples their resources, and, worst of all, prevents them from raising their standard of scholarship. Further, it fills the college with ill-prepared men who find themselves utterly unable to grapple with its courses of study, and hence become idle, then dissipated, and are finally dismissed or leave in disgust. They go home and become centers of discontent, alienating the patronage of the institution. This is not a fancy sketch, but a picture from life, and I feel sure every college man here can duplicate it with a companion portrait.

OPEN DOORS IN WOMAN'S EDUCATION.

MRS. CHARLES A. PERKINS, UNIVERSITY OF TENNESSEE.

It is said that when the only daughter of Martin Luther died, this great reformer tried to console his wife by telling her that this world was a hard place for girls. And this idea, which had prevailed for ages, but was advanced anew by this teacher, fell into fertile ground when it found lodgment in the soil of Germany, and for many a decade it continued to grow apace as civilization took a westward course. We see this sentiment in Milton's time, for he says:

"O, why did God create at last
This novelty on earth, this fair defect of nature?"

It is education which changes the equation between being and living, and this influence did not exist among our Saxon ancestors. According to Dean Swift, the men of his age asked each other if it were prudent to choose a wife who had a little knowledge of history and the capacity to discuss the more obvious beauties of poetry. The general verdict, he says, was against such attainments in women, because their tendency

was to make wives pretentious and conceited, and not duly subject to their husbands.

And this idea of woman's inferiority lost none of its original force as it was wafted across the Atlantic in the hull of the *Mayflower*, and took root in the barren soil of Plymouth, or was blown in a more southerly course till it landed with the pioneers at Jamestown. The wilds of the new world apparently opened no new door for the mental elevation of woman. Plymouth Rock for the pilgrims, was but the stepping-stone into a world of freedom where they could worship God according to the dictates of their own conscience. But the same spirit of restraint to which they had been subjected in the mother country often can be seen among these early settlers. Life in America at that time was full of struggles, and the greatest of these was the struggle to live. The men of that day saw no urgent need of development for women along educational lines. It was supposed that whatever mentality had been given these women colonists could be broadened and exercised by the receipt book and the sampler. As long as our great-grandmothers carded and spun the wool, knit the stockings, wove the cloth, made it into garments, baked and brewed, milked the cows, fed the poultry, made the butter, cheese, soap, candles, yeast, and performed a few other duties pertaining to the housewife of that period, they had little time left to wade through quaternions or dig among Greek roots.

But among the first settlers of Massachusetts and Virginia were men of learning, and, though poor in material things, they had brought with them the traditions of the old English schools. Our ancestors recognized that the safeguard of the race consisted in education, and long before the embattled farmers "fired the shot heard round the world" some of the older colleges had been planted and had taken deep root in the soil of the New World. But woman had no part in the facilities or opportunities which these institutions afforded. As has been said, her place was beside the spinning wheel and the loom, and she knew no other till the inventions of each succeeding decade changed the habits of domestic life, gradually released her from these duties, and gave her time for more study and thought. Yet here did she occasionally exhibit a desire for learning, as is shown when she would study a book placed on the loom before her, and as the shuttle played to and

fro weaving the web of the fabric, so was the girl of that time unconsciously weaving the warp and the woof of that intellectual fabric which was to be the foundation of more complicated and beautiful vestments. It was this love of learning and desire for knowledge which our forefathers left as legacies that are the inheritance of the children, even of the sixth and seventh generations. And it has been and is these descendants, both men and women, who with trained minds are to-day shaping the course of our education.

While Mary Wallstonecraft, a little more than a hundred years ago, was writing in England as follows: "I still insist that the knowledge of the sexes should be the same in nature," Americans were awakening to the deficiencies of the education of women. This fact was a natural sequence to the document of the Fourth of July, 1776. The doors of the public schools of Boston, established one hundred and fifty years before, were in 1789 opened to maidens, who were allowed one-half year in spelling, reading, and composition. This was an important step, and when this had been taken the question naturally arose, if girls were received into the common schools why not further opportunities? As a result, the first girls' high school was opened in Boston in 1828. It continued one year and a half, when, as tradition says, "It was closed because it was too costly, and it did not seem probable that students would cease craving instruction within the walls except when called to marriage." This last reason if true shows the greatness of the desire for knowledge on the part of the young women even at that time. Not until 1832, or 193 years after the establishment of public schools, were girls admitted to them on the same terms as boys.

As we come up the decades we find that progress, though slow at times, has been made along educational lines, and the reasons for this progress are to be found in those causes which are the natural concomitants of advancing civilization. The Victorian age has witnessed the most complete fruition of woman's literary efforts, and the same reasons which have brought this about could be assigned for woman's superior educational privileges. The one is the counterpart of the other.

Women of extraordinary intellectual force have not been common, but some have had this attribute, as is shown in

Aurora Leigh, Romola, and Romona, and achievements such as these render all argument to the contrary superfluous. "Women like her," said Sainte-Beuve, speaking of Mme. Rowland, "will always make themselves a place, but they may be exceptional."

Woman's intense interest in the advancement of her sex has been one great lever which has been potential in opening the doors of so many institutions in our land where girls can now obtain an academic or professional education. History has not recorded the names of all those whole-souled women who were instrumental in the early days of this century in securing better facilities for the education of the daughters of that period, but let me mention one. In a mountain town in Massachusetts there was born in the closing years of the last century a little girl who was destined to become an important factor in female education. Through the instrumentality of Mary Lyon there was laid the corner-stone of Mt. Holyoke Seminary in 1836, an institution that furnished opportunities to women for literary pursuits beyond any other of its time. Within the last few years its curriculum has been enlarged, and it stands to-day a monument to the indefatigable labors of this noble woman. This institution was certainly the forerunner of higher intellectual conceptions. When Lucy Stone wended her way to Oberlin in 1843 it was not only that she might obtain the same education as did her brother, who went to Amherst, but it was a protest in regard to the barring of college doors in New England against all women. When, in 1871, one of the oldest and most conservative of New England colleges offered the same privileges to women as to men, and the next year four young women who had received a preparation in Latin, Greek, and mathematics, that would admit men to any college in that section, availed themselves of these opportunities, and by hard study and good scholarship won the approval of the faculty and remained undaunted in spite of the jeers of some of the students and the disapproval of those not in sympathy with the movement—then was proven the possibility of co-education in one of the most conservative quarters of the United States.

But various causes have been potent in rendering the last quarter of this century a transitional period in woman's education. America has taken the lead in educating her daugh-

ters, and the desirability or feasibility of higher education for women of this century is no longer a question. The ironical question of Col. Higginson put to the public some years ago, "Ought women to learn the alphabet?" has been answered in more ways than one. In that single query lay the whole question of higher education for women. Granted the lower, the higher was bound to follow.

The same wisdom which abolished laws in regard to witchcraft in New England and removed the prodding rod from the tithing man has recognized the educational rights of woman. If the time has come when Columbia can turn a Wellesley bachelor of the gentler sex into a doctor, and Yale can make a bachelor of science out of a maiden, we may infer that college conservatism has about disappeared in one portion of our country at least. *When we see the doors of 142 institutions open to women (and this list does not include the normal schools and many so-called colleges) and the number of women students in them is 17,938, we conclude that a girl's fitness or ability to obtain a higher education can no longer be under discussion.

The desire and demand of women for the very best instruction paved the way for co-education, which has proven successful in spite of serious apprehension on the part of some who could see in such a radical change only that which was detrimental to true womanliness. Doors of southern colleges have been thrown open to women most reluctantly, because southern ideals of woman's education were social and domestic rather than intellectual, and because grave fears were entertained as to the result; but none the less certainly have they been destined to be pushed ajar by the many young women who felt the need of that mental training and equipment which would fit them for their life work.

When we remember that we have had a complete public school system for only about thirty years, then may we feel, perhaps, that the higher institutions have not been so slow in recognizing woman's needs as would appear at first sight. As snow upon the mountain disappears before the southern sun, so have prejudice and opposition receded before the searchlight of truth and justice, and to-day thirteen state colleges and universities, besides thirty-four other colleges in the South,

*This list includes only those institutions whose faculties number twenty or over.

stand with open doors and welcome women to the same courses of study as men are pursuing. These institutions contain 2,894 women who are availing themselves of all the opportunities offered and are showing excellent scholarship and good work. The ideals of girls in this section are as high as those of girls in any part of our country, and they are exhibiting that strength and ability which will make them as real. If it required several thousand years for the world to reach that point where it would look with favor upon Harvard annex or Barnard college, I believe we may be very hopeful in regard to higher education in the South.

In fact, there can not be any question about the higher education of women in any part of our land. They have settled it themselves for all time. No longer do we hear doubts expressed about the desirability of woman's education any way similar to those of Uncle Glegg in "The Mill on the Floss," when he said: "Aye, aye, we must look to see the good of all this schoolin as your father's sunk so much money in. Let's see whether you can do better than I can, who has made my fortin without it."

Girton, Newnham, Wellesley, Smith, Vassar, Bryn Mawr, Randolph-Macon, Converse, our own state universities, and many others, are not so much answers to a question as stable and organic parts of the modern educational system. Since colleges are offering the same courses of study to women as to men, we hear the question raised as to the adaptability of these subjects for women's needs. Are the doors open to those courses of study which are peculiarly suited to women? The idea of higher education for women, as demanded by the present age, is a scheme of study which shall best prepare her for the responsible work of life. In the transitional period of the last quarter of a century old educational methods have fallen into disuse, some new ones have been established, and others are in progress of abandonment or adoption. From closely observing the workings of the present system, we conclude that the trend of change has been in the direction of opening the doors more widely toward the adaptability to woman's needs. The women who first entered college were seeking for the most part to fit themselves for the profession of teaching, and they naturally pursued that curriculum whose doors opened into the classical realm, and found there apparently all

that they needed. Indeed, twenty-five years ago women were not fitted to question methods of education, and they accepted the traditional curriculum which men had considered the most important. The modern movement in favor of elective studies tends to open that door wherein woman may pursue courses particularly suited to her after life. This change is not so much an innovation as it is "the protest of an overloaded brain against being made the dumping ground for the intellectual accumulations of centuries." It is rather a demand on the part of the men and the women of the present generation for that education which shall be practical and helpful in every day modern life. As a consequence, woman never before had such opportunities for direct literary culture as are hers to-day. And what will be the result on our literature? It is said that there has been an ebbing of the tide of writers and the wail has gone up that the places of Longfellow, Emerson and their associates cannot be filled; yet, if we listen, we can hear the distant surging of the waters which tells us that the tide is flowing, and on it is rising woman, who is to be a co-worker with the next epoch makers of American literature. As she comes into view we shall see that "she is no imitator, neither the excrescence of draining culture nor the necessary product of wealth," but the result of present educational influences and opportunities.

Scientific work and research are awakening new thoughts and opening new subjects. Woman is evincing her interest in the underlying principles and wonderful phenomena of nature as she looks within the door which shows the world around, above and beneath her, and her efforts to make use of these hidden powers have not been futile. The door into the æsthetic world is being opened more and more. The history of art properly occupies a prominent place in many of our college courses. Science and photography have made such enormous strides that the glory that was Greece and the grandeur that was Rome can now be brought within the confines of college walls.

It is sometimes said that there is a want of co-ordination between the higher education of woman and the training which she ought to receive. There is a growing demand that the doors of technical education should be open to women along the lines whereby they may receive special training with refer-

ence to domestic occupations. This would include a knowledge of sanitation, of the chemistry of foods, and of physiology and hygiene. The door of domestic science, which is just ajar, should be opened more widely, for every girl ought to know something about the principles of cooking; and where better can she learn them than in the laboratory under a skilled teacher? As a people we have made some advance in rational cooking since Chateaubriand wrote that he had some fears for the future of America, because in all New England he did not find a single meat broiler although the smallest village was dotted with schools and meeting houses. Thanks to the influence of domestic science, the diet of rural New England is no longer composed of fried meat and indigestible pie crust. No doubt Voltaire spoke truly when he said that the fate of a nation had depended upon the good or bad digestion of its prime minister.

By opening the doors of industrial courses we are fitting girls for practical duties—drawing to the surface some latent talent, or forming their taste for that which may prove to be their life work. As a nation we can look with pride upon what we have done for the industrial training of our girls; though it may be but little, yet it is more than has been accomplished in other countries. A learned German professor was looking at the educational exhibit in our World's Fair; he noticed something that women had made and he read about the institutes and domestic science schools for girls in this country, and he was very much incensed that a woman should have the same industrial advantages as a man, and he became so excited that he exclaimed, "May God have mercy on that Columbus who discovered America!"

Allow me to say, and I believe statistics will prove the assertion, that generally the girl who goes to college is entering the open door that leads to health and bodily vigor. The active exercise required, the regular round of daily duty, the wholesome diet, the proper amount of sleep will often bring to the college girl that health which she did not find at home. "The beginning of the end of many a girl's college days is made during the preparatory course when she is 'burning the candle at both ends'" by crowding her hours with books, study, and social engagements. It is claimed that the five points of Calvinism in the modern education of woman are proper

clothes, food, sleep, exercise and systematic study; belief in and practice of these will open the door of health and happiness for the average girl student. Prof. Huxley said, "Give a man a good, broad chest and a stomach of which he never knew the existence and he will be pretty apt to succeed." This may be an extreme statement, but it is certain that we ought to open the door for the best possible development of the bodies of our girls as well as those of our boys.

When co-education came into vogue a cry was raised that such a change would simply open the door of matrimony, but since statistics disprove that charge, the alarm is being sounded that college women do not marry, and one writer says that some are making this a test of the varied systems of education for women in the hopes of finding one which may be labeled "warranted not to divert women from marriage." But the danger is not so imminent as one might suppose, because two-thirds of all college women graduates do marry.

The culture which woman must receive is that which will best fit her for any vocation in life. If it is the destiny of some college women to tend babies and train ignorant domestics, think you their intellectual achievements are wasted? On the other hand they have the better prepared themselves to prove the truthfulness of the saying that "the hand that rocks the cradle is the hand that rules the world." A broad education is the birthright of every daughter of our republic; give her this and, as she bids her Alma Mater farewell, and steps forth into the world, she will find the doors of over four hundred occupations open before her and here will she become "a wise master-builder of manhood and womanhood, a faithful apostle of truth, and so a herald of better generations and brighter days."

But what of the future for woman in education, do I hear you ask? The door of the twentieth century is swinging open before us, and, though it is not within my ken to disclose what lies within its portals, yet, as Lessing says, "The morning dawns and the signs of the times are legible." Serious have been the educational problems of the past century; perhaps even graver issues confront us in the one upon whose brink we are now standing; yet the great progress which woman has made in the matter of education during the last few years is but an augury of that which is to come. Reasoning from

modern tendencies, which are full of significance and value, we believe that woman will mold her own educational future. Shall we not hope that that future will redound to the greater glory of woman, to her increased worth in the world, to her added strength as a home-maker; in short, to our ideal womanhood, far nobler and more useful than the dim vision of one hundred years ago could have foreseen would be the crowning glory of the century in whose shadow we stand to-night.

My friends, we are about to step forth into the new century; to spend the greater or the lesser part of our lives in its first years, though perchance some of those committed to our care may cross its meridian line. As teachers, as men and women interested in the welfare of humanity, it behooves us to see that our girls receive the light of knowledge, for this is the seed field of time. It is said that "who educates a woman, educates a race." As the children now are, such will be the condition of our boasted republic at the end of another hundred years. How can we expect the fabric to stand if we do not carefully regard the material wrought into its framework? If we would have our young women become parts of this great structure, we must see that they receive that intellectual training whereby they can become as "corner stones, polished after the similitude of a palace."

Among the Greeks, Pallas Athene was regarded as the goddess of wisdom. On the Acropolis, within the Parthenon, that most perfect of architectural conceptions, they raised a statue to this visible embodiment of perfect knowledge. There, above the city of art and learning arose this heroic figure, wrought by the hand of Phidias, from ivory and gold, a most noble specimen of artistic skill. Glowing in the light of a Grecian sky, it was "an inspiration to poets, an ideal of wisdom to philosophers, and an object of veneration to all Athens."

The nineteenth century has laid the foundation of a grander temple than any of which the Greeks ever dreamed; the twentieth century will witness the building of this structure. We are helping in designing it and in laying some of the stones, but the labor of raising it will devolve upon others. Do not imagine that this temple can be erected in a few decades; it will be the work of generations yet unborn; it will be reared through smiles and tears, through trials that have chastened the womanhood of all ages, but in the midst of a

culture never before offered to her kind. It may grow very slowly, without the sound of hammer, as did the temple of old; but each year will see one stone laid upon another, chiseled and polished bright by woman's hands. May the interior decorations be worthy of her care. As she fashions the beautiful hangings, may she weave into them, in threads of gold, the words *faith*, *hope* and *charity*, and make them typical of her daily life. Let her set within no shrine dedicated to a false religion, but raise an altar to the one God; and from its censor may the holy incense of love and praise be wafted heavenward. Let love be the high priestess of this temple, and may she be more tender and far-reaching than that about which poets have ever sung. Let this significant motto, the advice of Solomon of old, be emblazoned upon the portal: "Seek knowledge with all thy heart. For wisdom is a defence and money is a defence, but the excellency of knowledge is that wisdom giveth life to them that seek it."

THE RELATION OF UNIVERSITIES AND COLLEGES TO PUBLIC SCHOOLS IN THE SOUTH.

BY W. T. HARRIS, UNITED STATES COMMISSIONER OF EDUCATION.

The last thirty years of the century now closing form an epoch of great prosperity in higher education. Taking the nation as a whole the average number of persons to colleges and universities in each million of the population in 1872 was 590; in 1898-'99 it had reached 1,270, the quota in each million having more than doubled. The increase in the attendance of women in colleges and universities has been phenomenal, but the increase of men has been very great. While the men have increased from 550 to 947 (seventy per cent.) college women have increased from forty to 323 in the million of inhabitants. The increase of men has been nearly seventy per cent. and that of women nearly 800 per cent. Thirty years ago there was scarcely any post-graduate work worthy of the name. It should consist in original investigation, laboratory and seminary work. In 1872 there were 190 men and eight women doing post-graduate work in colleges and universities. Meanwhile the men had increased in 1899 to 3,887, or twenty times the number of thirty years ago, while the women had increased to

1,496, or one hundred and eighty-seven times the former number. In order to complete statistics of higher education one should include the students in scientific and technical courses in the United States, and also the professional students. The increase in these two classes has been far more rapid than in those just named.

Looking about for some social cause for this access of public interest in higher education, one may study with profit the revolutions in productive industry in the latter part of the century. As late as 1880 the farming population of the United States was fifty per cent. of the entire number, but a great movement had begun toward manufactures and commerce. Many new industries which required a higher degree of skill in the workmen made their appearance in every line of production, and a process of selection and promotion took place, the best blacksmiths becoming expert workmen in new departments of the manufacture of iron and steel, the best carpenters and cabinet-makers being chosen for new processes in wood work requiring higher skill and paying better wages. During the decade, 1880 to 1890, the employments requiring special skill increased their corps of laborers to three times their former number. As a consequence the places made vacant by the promotion of the skilled laborers had to be filled by promotion from the lower ranks, and this produced a degree of stimulation to the laborer that had never before been felt in the history of the nation. Large numbers of the most enterprising and talented of the youth on the farms were drafted into manufacturing and the arts of transportation. The census of 1890 showed that the total number in agriculture had decreased from fifty per cent. to forty per cent. of the entire population. One-fifth of all those engaged in agriculture had taken up more lucrative employments, and as a consequence the amount earned by manufacturing in the country had increased in 1890 to about four billions of dollars per year, while the farms produced only one-half as much.

There was noticeable a relative decrease of persons engaged in producing raw material and working at the simplest and lowest order of productions, and an increase of the number of persons devoted to the higher order of industries which have to do with the production of articles of comfort and the means of intercommunication, education and culture. There was an

increase in comfortable houses, healthier and more conducive to morality. There was an enormous increase in the production of books and newspapers and the diffusion of knowledge among the people, so that each person thought not only his own thoughts, but became acquainted with the thoughts of his fellow-men and was better able to combine them with his own thoughts.

The aggregate production of wealth increased from forty-four cents per day for each man, woman and child to fifty-two and one-half cents per day, undoubtedly the largest average production in the world. This, however, did not take in the earnings of capital invested by our citizens outside of the United States. The earnings of the people of Great Britain from capital invested in foreign nations bring into that country something like one-half a billion of dollars a year. This amount added to the earnings of the people makes the average product per inhabitant of Great Britain (fifty-nine cents?) somewhat larger than the product in our nation, although the direct product of the industries there is not so great as ours.

In 1860 the amount of capital invested in manufactures in the United States was \$32.11 per capita; in thirty years this had arisen to \$104.19, or more than three times the former amount. Meanwhile the product of manufactures had risen from \$60 to \$150 per capita. In fact, the difference between the condition of our people at the beginning of the century just closing compared with the condition at the end of the century may be pretty well stated by saying that the production of wealth in the United States has risen in one hundred years from ten cents per day for each inhabitant to fifty-five cents a day. What this means to our people is, as we have seen, well illustrated in one of its aspects by the great increase in higher education. Twice as many people in the million avail themselves of the opportunity to pursue their studies in colleges, universities and professional schools as thirty years ago. But we must remember that in the year 1800 the standard of the college averaged about the same as that of the high school or academy in the present time. The twenty-four colleges in the United States in 1800 enrolled about two thousand students, or about four hundred students to each million of the people. We have already seen that at the end of the century there were two thousand students in each million in

institutions which have the present much higher standard. In order to make the comparison complete we should have to count in the students in our high schools and academies—that is to say, our secondary students, with the enrollment in colleges and universities, and this number of secondary students in 1899 included 7,843 in the million of population. Thus we have four hundred college students in the million in 1800, and ten thousand students of the same grade in the million in the year 1900.

The lesson of all this is that an increase in the production of wealth seems to be followed by a demand for more education and a higher grade of education. Doubtless this is not a temporary and exceptional condition of things in our history, but the beginning of a new epoch in which the increase of production will continue to accelerate. For this is proved as the result of an analysis of the causes of increase of wealth. The application of natural science to production results in subduing new forces for the service of man, and new uses are found for products of nature that had not hitherto been serviceable to man. Steam and electricity produce motive power and distribute it with greater and greater economy, collecting energy wherever there is a waterfall and sending it by wire to the places where it is needed for the operation of machinery. The steam engine may do the work of a thousand men, or of two hundred horses. Improvements are invented every day, making the steam engine secure more force from each pound of coal, and making the application of that force more convenient. According to Mulhall the steam power of all nations in 1840 amounted to a total equal to that of 1,650,000 horses, the United States owning nearly one-half of this amount. In 1888 the steam power had increased from less than two million to more than fifty million-horse power, the United States owning not quite one-third of this. In 1896 he estimates sixty-six million horsepower in the whole world, eighteen million belonging to the United States, twenty-five horse power to each inhabitant. Since the invention of the electric motor has made possible the more convenient distribution of energy there has been a much more rapid increase of steam power, but no statistics on a large scale have been collected to show this as yet.

Who can doubt that from decade to decade the productive power of a population that is in the business of making an

inventory of nature by means of science, and discovering its forces and its combinations and applying them to useful inventions, will show an acceleration of productive power, and this too for an indefinite period of time. At the rate of the last thirty years we may say that the productive power of the United States, which was at fifty-two and one-half cents in 1890, and is now more than fifty-five cents per day for each inhabitant, will increase in the new century to \$2.50 per day for each inhabitant. Mr. Bellamy, in his book "*Looking Backward*," describes a condition of people at the end of the next century in which only a small portion of one's life is needed for labor in the production of necessities, conveniences, luxuries, and the balance goes to art, science and general culture. He fancies that all of this can be done now with a socialistic organization of society, whereas it would require about five times the rate of production which we have reached at the present time in the United States. But this goal will be reached at the present rate of increase before the end of the next century, and with a competitive civilization that gives all freedom to individual initiative without any resort to a tyrannical central committee which is necessary to govern a socialistic community.

It is of especial interest to this association of southern people to know the share which the southern states have in this movement toward higher education. For this purpose I make a comparison first between the southern section and the total for the United States; secondly, a comparison between the status of the South in 1899 as compared with the same nine years before. While the average for the whole country is 1,270 college students to each million, the average in the entire South (including Missouri in the southern states) is 832 in the million, but this shows an increase during the past nine years of 116 in the million (880 to 1,270 for United States.) The total number of all law, medical, and theological students in each million for the entire country is 604, and for the southern states 526, the same being an increase of 142 in the million in the South during the past nine years.

While the total for higher education, counting professional instruction with colleges, gives 2,021 for the million in the whole country, the South-Atlantic division shows 1,959, and the average for the entire South, counting Missouri, is 1,720; whereas nine years before it was only 1,472 in the million.

Again, the increase of secondary education in the South is quite as remarkable, the attendance having increased from 2,655 in 1890 to 4,703 in public high schools and private academies in the million in 1899, a much greater rate of increase than that of the entire country. This is due chiefly to the establishment of free public high schools in cities and large villages, the number having increased in the South the past nine years from 343 to 1,215 high schools, and the number of secondary students in these public high schools in the entire South having increased from 23,832 to 80,840. It is interesting to note the energy and enterprise in large villages in the South revealed in the fact that of this large number of students who are studying in public high schools 34,000 are in cities of 6,000 population and upwards, while a much larger number, 47,000, are in cities and villages of less than 8,000 inhabitants. I have not yet mentioned the private high schools and academies of the South which enrolled an aggregate of 43,288 students last year, the same being an increase of something over 7,000 in nine years.

These figures represent strictly students who are in the secondary course of study, inasmuch as no pupil is counted in our tables of secondary students, unless he is pursuing at least three branches that belong to secondary education, such for example, as algebra, geometry, trigonometry, Latin, Greek, French, German, chemistry, English literature, general history, and studies of the same rank. The statistics above given relating to colleges show only students enrolled in chartered institutions pursuing the course of study for the baccalaureate degree. It is interesting to note in this connection that pupils in the public high schools of the South studying Latin amount to fifty-seven per cent. of the entire number enrolled, while those in the private high schools and academies amount to forty-nine per cent. of the entire number. A larger number, namely, sixty-nine per cent. in public and fifty-six per cent. in private high schools are studying algebra.

It is scarcely necessary to comment on the rapid increase of secondary and higher education in the South. The same general causes which have already been discussed are at work. There is everywhere noted the increase of the urban population beginning first with the village which is connected by a network of railroads with cities from one hour to six hours distant.

The village at the railroad station gets the morning newspapers and immediate telegraphic information, not only as to what is going on in the large city, but what is going on throughout the entire nation and throughout the entire world. Each human being of the urban population is educated by the daily spectacle of the entire events of the world. His mind dwells on the great affairs of the nations more and more every day, and less and less on the small affairs of his immediate neighborhood. Thus the want goes before the supply. The child wishes to acquire the use of the arts of the school—reading, writing, arithmetic, and geography—to enable him to understand the interests which appeal to him in the startling headlines of the newspaper.

At this point it becomes us to inquire what is the significance of this superior education to the people of the South or to the people of the North? What does it advantage the citizens of this country to know Latin and algebra, physical geography, and natural philosophy? An answer has been formulated to these questions. Higher education gives directive power because the spirit of instruction in college and university is to teach the unity of all human learning. The one-sided man, imperfectly educated, who has made himself a specialist before he has learned the elements of the several branches of knowledge, is prone to regard his specialty as the one essential branch of knowledge and practice. But the professor of the college or university knows the relation of his specialty to other co-ordinate branches of human knowledge; he has not only learned tolerance toward other branches of learning, but he has learned to see their necessity in the whole. He, therefore, is able to organize men, and combine them into an institution, or into any form of associated endeavor, because he knows where each belongs, and appreciates the essential work each has to do. The spirit of the college is that of the unity of knowledge; it is, therefore, the ethical or moral spirit because the mutual helpfulness of each in the social whole is kept in view.

The studies of the secondary school, on the other hand, furnish the grounds and causes necessary to explain the facts and events which the ordinary experience of man presents to him. High schools and academies give the branches of study which explain also the details found in the elementary branches

taught in the primary schools. Algebra explains the processes of arithmetic, physical geography explains the subject-matter of common school geography. Latin throws light on English grammar, general history furnishes the missing links in the history of the United States. Secondary instruction thus gives the pupil a certain commanding superiority over his former view of the world obtained in the district school.

Again, we must never lose sight of the advantage ground which the child gets in the primary school over the illiterate man, for the humblest of schools gives to the child a knowledge of letters and numbers. It gives him an ability to count and to read and write. All successful combinations of things on a large scale depend upon mathematics. The knowledge of letters brings about a new intellectual power, the power of thinking in visible words in addition to thinking in audible words. To think with words that I have heard only is to think words not accurately individualized one from another, for the ear cannot discriminate the words of science and reflection in the higher literary vocabulary with that accuracy that the eye can discriminate them. Hence there is only a small scope possible for the ear-minded person in science and literature—Mrs. Partington's vocabulary.

The school in making the child eye-minded gives him sharply defined knowledge and the power to think accurately. More than this, it gives him the power to think out a long series of conclusions, and hence it makes him deep-minded, and can make the printed page his teacher instead of boring his neighbors with questions and depending on the scraps of information that they let fall.

Thus we see that the elementary school in the process of changing the child from simple ear-mindedness to eye-mindedness, giving him the ability to think in written or printed words as well as in vocal words, endows him with one of the greatest of blessings—an Aladdin's lamp of magic potency. The difference between the ear-minded and the eye-minded child begins to appear very soon after he has entered school, but the difference continues to increase throughout the lifetime of the child who uses the art of reading in the pursuit of knowledge. Three sessions in a winter school—in a log schoolhouse—may be enough schooling to start the talented boy on his way to learning. By diligent use of the printed page he may in

the course of sixty years become one of the most eminent of learned men.

But we must not forget the practical application of the elementary education to the arts and instruction. The child who has become eye-minded can master printed instruction and by his knowledge of arithmetic can become much more skillful in managing machinery, while the ear-minded stops in his career against some obstacle that is insurmountable for him. The youth who has studied natural philosophy in the high school has acquired an insight into the laws of force and matter which give him still greater advantage in the power to direct machinery; he acquires a ready insight into the moving principle and can remedy defects of mechanism. In fact, he becomes inventive and can improve the machine itself.

Directive power increases rapidly in proportion to the advance of the course of study into the higher branches. The rationale of this may not be understood by the common people, but there is, as we have seen, a deep feeling or instinct which leads them to seek higher education for their children, being sure that on the road to higher education lies the ability to change one's caste in society from the lower to the higher, and from the mere hand-laborer to the laborer with directive intelligence.

It is very interesting in this connection to consider the question of the education of colored people, because it has been asserted from time to time that in the South the colored people are receiving secondary education in abundance, while primary education is comparatively neglected. I find upon comparing statistics that the facts do not confirm that view of the case. In 1880, while the population of the entire country had 4,362 persons in each million in secondary and higher education, the colored people had only 1,289 pupils in secondary and higher education out of each million; that is to say, the general average of the whole country showed three and one-half times as many pupils in secondary and higher education as the average for the colored people. In 1890, the number of colored persons in high schools and colleges had increased slightly, namely to 2,061 in each million of the population, and in 1898, to 2,202 in each million, but in the meantime the general average for the United States had increased in the manner I have shown, namely, from 4,362 to 10,342 per mil-

lion in the eighteen years, and the number in the colored high schools and colleges fell from less than one-third of the average quota almost to one-fifth of that quota. Of all colored pupils only one in one hundred was engaged in secondary and higher work, and substantially that ratio has existed for the past twenty years. Education in the South has not advanced with its colored people toward secondary and higher education nearly so rapidly as with its white population. The average for secondary and higher education of the colored people should be multiplied by five to equal the general average for the United States.

When one looks for the causes of local troubles with the colored population in the South, these statistics deserve consideration, for they show that this part of the population has not had enough secondary and higher education, rather than that they have had a surfeit of it. This will be clear at once when we understand that since the days of slavery the colored people have been left chiefly to their own teachers and guides in the school and pulpit. Formerly there was the beneficent influence of the master's family, especially of the women, teaching manners, morals and the forms of civilization; now this is not obtainable except to a slight degree. There has come to exist of necessity a very ignorant class of colored clergymen side by side with a smaller class of educated clergy. This ignorant class of teachers has altogether too much influence. The mind of an ignorant preacher consists approximately of ninety-five superstitions to each five eternal truths, and his superstitions (many of them) are reminiscences of Fetishism brought originally from Africa.

The secondary and higher work in education provided for colored people of the South is chiefly useful in producing teachers and preachers. If there were enough higher schools to give scientific and moral ideas in the place of superstitious ideas, and to give the teachers a thorough knowledge of the subjects which they teach, and especially a knowledge of human nature, a knowledge of what is in the minds of the white people, such secondary and higher education would be in every way helpful.

But we are all coming to see that there is another important element in the education of the colored people. They need not only the humanities which give an insight into the

elements of the civilization in which they live, but they need also an education in arts and trades, giving an opportunity for all who have the will power to become skilled workmen. All men honor the great leader in the industrial solution of the race question in the South, Booker T. Washington.

Fill the colored child's mind with reading, writing, geography, history and sciences—train him to skill in the trades, and these things will prevent him from filling his mind with corruption.

I cannot fully relieve my mind on this important subject without calling attention to the question of national aid to the several states in proportion to illiteracy with a view to meet the extraordinary conditions due not only to race problems, but to the constant arrival of illiterate immigrants.

I believe that the time has at last come when agitation of the question of national aid may result in success. I will take the liberty to recapitulate the points on which I base my opinion that the action of Congress setting apart a portion of the national income for the direct aid of the states in supporting their common school system is a measure entirely salutary to the nation—not in any way infringing on the rights of states to manage their local concerns, not demoralizing them, and leading them to depend unduly upon the nation for what they ought to provide by their own efforts, and not tending to diminish in any way the self-respect of self-governing communities, or freedom-loving individuals.

I am aware that very much of our alms-giving, very much of the help that Christian charity dispenses to people in need has the effect of undermining the capacity of self-help. It produces the disastrous effect of enervating still more people who already lack the requisite sense of responsibility.

They are led to relax their own exertions and depend on outside aid altogether. But there is one phase of charity which has never been known to have these evil effects. I allude to education, and to all labors that have for their end the enlightenment of the mind, the diffusion of knowledge and the training of people in moral habits. The school not only teaches truth, but it trains the will into habits of industry, self-control, and conformity to order. The growing consciousness of power which comes to the individual as he increases his knowledge of science and letters is a sound foundation on which is built self-

respect and a stubborn individuality. While the ignorant person is limited in his doing to a very narrow circle of routine, the educated person has a wider horizon, and sees a larger number of objects to desire, and many roads leading to the same.

He is more shifty; his knowledge reveals to him the possibility of extending his power over the world, by using the instruments of nature, and by combining with his fellow men.

It is evident that human sentiment and the missionary spirit have this safe road to pursue. They make accession to knowledge so easy that all classes, ages and conditions may freely partake. They make schools so common that all children shall learn the conventional course of study, and get the school training in the virtues of regularity, punctuality, self-control, industry, and good behavior.

The European nations during the last twenty-five years have been bending their energies to improve their common schools and increase their facilities.

They have made the discovery that universal school education is a necessary condition of military strength. It had been discovered before that such education is a prerequisite to industrial progress.

This enterprise in behalf of universal education is so noteworthy in European countries as to astonish American travelers. It outstrips us in zeal and in outlay of directive power.

It is instigated in all cases by the national governments themselves, and for national reasons.

We, who are familiar with the effect of education on a people, can well see that such universal education must have the effect of weakening the centralization of power in those governments, and of sensibly increasing from year to year the demand for popular representation in the government.

In short, European statesmanship has found itself forced to move in the direction that leads to revolution, or at least reconstruction.

With us in America the increasing of means and facilities for the education of all classes is not suicidal nor revolutionary, and not even reconstructive; it is conservative of the form of government we already possess. It is for the interest of our country, where the ballot belongs to all classes, that all shall know how to use it. Only a lettered community is penetrable by public opinion, for the organ of public opinion is the news-

paper. An unlettered community is a menace to our republican form of civilization. It threatens to drop down to lynch law and mob violence on every occasion.

Education—the universal education of all classes—is a national interest with us; it is the interest of each and every commonwealth. It is the interest of every township, community and individual. It is right, therefore, that each and all of these parties should contribute directly to the support of the school systems by which this education is secured.

I do not think that our nation has done its proportionate share in education, although it has done a great deal. Its beneficence in the sixteenth section grant has helped the great Northwest, and made it fifty years farther ahead in the matter of schools than it would have been. The South has overburdened its state tax-roll by large donations to the support of education. Municipal taxation is coming to its relief, but not soon enough to be equal to the many needs.

The nation should aid directly from its treasury in proportion to the amount of illiteracy in each state for the next ten years.

I return from this special plea to my general theme by quotations from two of our greatest statesmen expressing the ideal of our people on this subject of education.

Thomas Jefferson wrote to his friend Cabell in 1818: “A system of general instruction which shall reach every description of our citizens from the richest to the poorest—as it was my earliest, so shall it be the latest of all the public concerns in which I shall permit myself to take an interest.”

In 1822—four years later—Daniel Webster, in his Plymouth oration, said: “By general instruction we seek as far as possible to purify the whole atmosphere, to keep good sentiments uppermost, and to turn the strong current of feeling and public opinion, as well as the censures of the law and the denunciations of religion against immorality and crime.”

DRAWBACKS TO EDUCATIONAL ORGANIZATION IN THE SOUTH.

BY F. C. WOODWARD, PRESIDENT OF SOUTH CAROLINA COLLEGE.

The chief purpose of the Southern Educational Association might well be the organization of southern educational work.

for this is perhaps our greatest need. Yet such organization is made well nigh impossible on account of the uncorrelated condition of the secondary, collegiate, and university branches of the general system. Right correlation among these is the prime requisite to co-operation and mutual assistance—in a word, to systematic organization—and systematic organization is essential to the success of educational effort. It is well, therefore, to recognize and to seek to remove the obstacles that impede this organization. Attention is particularly directed to two such obstacles:

1. The indifference of the various branches of the system to correlation, especially on the part of the secondary schools, by reason of their failure to see the need of educational solidarity.

2. The lack of acknowledged headship, arising chiefly from indifference to liberal education.

If the various departments of our educational system had declared their independence of each other, and sought to realize this independence in practice, they could hardly be more disconnected and autonomous than they are. There is little connection, and less continuity, among them. There is some organization within the several branches, but very little correlation among them. The segregation of the feudal barons was not more marked than that of our secondary schools from our colleges. The schools especially do not at all realize the necessity of such correlation; for as most of their pupils do not go to college, collegiate preparation is an indifferent matter to them. Primary grades lead up to them, but the high schools lead primarily to business and life, and very indirectly to higher study. So these secondary schools are usually unrelated factors of an as yet unrealized system; each is self-directive and self-sufficient. Such a state of affairs is, of course, anomalous and contradictory. All education seeks the spread of knowledge, the training of the powers, the achievement of some plane of culture; but our education army is a mob, rushing at its objects, go-as-you-please, opposing adverse influences with guerrilla tactics, instead of with concert and co-operation. There is no alignment, no well agreed purpose, no unity of action, and hence no crowning result.

By reason of this state of affairs each high school and grade school tends to become an independent institution, a petty republic of letters, with only incidental relations to other

schools without obligation to any common leadership or common standard, and without the support of such standard and direction of such leadership. Again, these secondary schools are usually as little allied to the colleges, and this by no fault of either, for the separation has arisen by no act or wish of schools or colleges, but simply in default of organization in the outset. Among the colleges the same disconnection is seen even more evidently. It would be hard to find institutions more un-connected, un-co-ordinated than our weak but self-sufficient southern colleges. They cultivate no comity, no reciprocity, and apparently desire none. Each lives its life apart, doing what seems best for itself, on guard, but usually not attacking others, yet asking and offering neither sympathy nor reciprocity. If ignorance and illiteracy were in active, instead of merely negative, opposition, our colleges might be attacked in detail, and one after another crushed, while the others looked on awaiting their turn.

But indifference is not the worst feature of this alienation among the colleges. The commercial eagerness to outdo the spirit of industrial competition that cannot be long content but with the life blood of its rivals, is doing its work in educational lines, developing indifference into estrangement and estrangement into hostility. Some may demur to this and seek to smooth over unpleasant facts with mild deprecations and hopeful anticipations. But the sooner we face the reality the sooner shall we remedy the evil; diagnosis may cause pain, but it is a step to cure. No man nor institution may be charged with responsibility for this condition of affairs; it has not been created, it has grown, and it is to be met, not with shut eyes and the delusion that pleasant personal relations and social amenities mean official harmony and institutional comity; they do not. We owe it to the cause of education and morality to correct this disorganized no-system that alienates natural allies among the higher educational institutions, makes co-operation difficult, and forbids the best educational results.

The competition among the colleges is of the wrong kind; it is a modified state of war. The colleges, like other great corporations, are apparently in the field for palpable gains, to surpass in equipment, in number of students, in size of faculties. It is a rivalry that exalts one at the expense of the other; that builds up one by pulling down another. Welcome the

generous emulation that stirs to mutual good works, that exalts the ideals of education and incites all to compete in spreading its benefits; the rivalry in virtue and culture that uplifts and inspires all competitors, and in which every one wins. Welcome the most ardent co-rivalry in scholarship, in thoroughness, in culture; for thus are standards upheld and ideals exalted. But when to win a visible success standards are accommodated to popular whims, and ideals are conformed to so-called practical estimates, then education becomes only another phase of commercialism and colleges mere apprentice schools to mammonism.

Out of the rivalries of trade—and this is but another of them—spring envy, sharp practice, distrust. Shall we transfer the cut-throatism of modern industrial warfare to the field of education and set at variance institutions that should be knit together by ties of like interest and like purpose? Yet this is what is being done in the name of educational progress. It is desirable that no differences should arise among these natural allies; certainly that no antagonism should be suffered, for this is to misuse the agencies of culture and to betray the trusts committed to our hands for the enrichment and the salvation of the race. The present tendency is too much in this direction; the public arrays itself into warring factions, each shouting for its favorite college in the arena, not of inter-collegiate comity, but of inter-collegiate contention. College presidents and professors are expected to play a leading part in these exhibitions, and newspapers, public rostrums and even pulpits are the arenas of conflict. It is creditable to the teaching class that so few of them have suffered themselves to be thus inveigled into exploiting the agencies of education to gratify sensation and prejudice.

The like separation among the secondary schools causes but little trouble, as there is no opportunity for rivalry here. These simply know nothing of each other, realize no mutual relations, feel no need of correlation and organization. A chasm of mere isolation yawns between each secondary school and all others, and no one seems to have thought of bridging it by any sort of co-ordination among them. The result is that here, too, there is no agreement as to methods, courses, standards, no authoritative oversight, no acknowledged leadership.

Perhaps the greatest harm arising from this estrangement among the colleges and schools is the resulting misconception of the objects and scope of education, and the relations of its various branches to each other. When schools and colleges have come to believe that each is sufficient in itself for its own work; that each is and ought to be independent of others, and without obligation to either be or do anything but what seems profitable for itself, then ensues the conclusion that each is an independent educational unit, and as such can and must give all the education that a reasonable being could ask or need. And so it comes to pass that most schools are in the graduating business, confidently offering complete courses and endeavoring to satisfy the public and the pupil especially that, with their seal upon him, he is a finished result, an educated man, an alumnus. If any one doubts the truth of this charge let him ask school boards, parents, pupils what they expect from an education—what they believe an education will do for them. He will learn some startling popular definitions. He will discover, for instance, that a diploma is a modern fetich, all diplomas being equally good so far as the general public is concerned. He will find, too, that a diploma is regarded as a receipt in full for all possible obligations on the part of the holder thereof to himself, the community, and the Creator in the matter of schooling. The schools, for the most part, acquiesce at least in this notion, and complacent legislatures foster the fad by issuing acts of incorporation to all who ask for them; a sort of educational letters of marque, authorizing the recipients to prey on the body politic. So the land is being filled with graduates of many sorts, with so-called educated people. The past participle, educated, is a dire foe of the noun, education; for it confirms the popular misconception of education, contained in the phrase, an education, as an absolute and final attainment, compassed in four, or three, or fewer, years—the fewer the better—comprised in a periodic routine of schooling, and to be had at any diploma shop from university to high school. Thus the right idea of education as process, progression, growth, gives place to the vulgar notion of education as product, accumulation of facts, a weapon for industrial contests.

If the result were mere local vainglory and innocuous provincial pride in ambitious institutes and bumptious col-

legettes, the whole pretentious farce might pass with a smile. But this is not the case; the effects are too serious to be ignored. This false view encourages pretension, superficiality and charlatanism; it accustoms the public to low standards and false standards; it fosters gross self-satisfaction in ill-trained minds and ill-training schools; worst of all, it makes the right correlation of educational institutions—in a word, educational organization—impossible. For these weak and pretentious schools will not accept the places they are fitted for, and the rank they deserve, and to which they would be relegated, in any rightly organized system. No, the high school neglects its legitimate work to emulate that over-named non-descript, the collegiate institute; the institute apes the college, and the toe of the college comes so near the heel of the university “he galls his kibe.” You hear the serious claim that such a school is as good as this or that because they all use the same text-books; equality of standards is confidently assumed, and by the masses as confidently granted, on the ground of similarity in the size, claims and artistic “get-up” of catalogues; and the fact that a school boasts a larger number of students or teachers than another settles the matter of superiority beyond question. We are hardly yet up to the mark of the western town that had built two universities and was cutting the logs for a third; but we may not smile too perceptibly at this exuberance of educational misnomenclature when we behold about us small struggling institutions, with two or three modest buildings and half a dozen poorly paid teachers, solemnly dubbing themselves universities and pretending to live up to that title.

Quite as harmful to this much-to-be-desired organization of our educational system is the practical denial of headship to the institutions representing culture education; their authority is not acknowledged as it used to be in fixing and maintaining standards, and in the direction of educational effort. Perhaps such authority as they formerly had should not be accorded them, but they should still be allowed such leadership as the superiority of culture studies approves for them, and as the commanding influence of their work and their aims naturally implies. It is the prevalent indifference to liberal studies, the modern scorn of culture, that is most responsible for this popular indisposition to follow the guidance of these, the only

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possible educational leaders. Former ideals in education have been largely modified, and even displaced, by a new order, in the South especially. The development of the South's material resources and the accompanying industrial awakening find no parallel in our history. This revival is attended by a wide popular demand for industrial and technical training; there is unfortunately an accompanying neglect of the culture education which prevailed here before the war. We cannot help seeing that there is a marked turning away from the liberal studies and an unusual demand for the courses that prepare, either directly or indirectly, for the industrial pursuits. The people do not find their pressing needs met by the study of the humanities and divinities; the old genteel curriculum studies of the past seem unpractical, unremunerative, and they have been tagged with a "*cui bono?*" that is regarded as an unanswerable exposure of their impracticability. As *Paradise Lost* was cast aside by the old Cambridge professor, because "it did not prove anything," so the A. B. and A. M. courses are being eyed askance when they cannot be so manipulated and supplemented as to show a practical, that is, a money-getting, value.

No complaint is made against the industrial revival, a movement as acceptable as inevitable. It is welcome, but we need to understand what it can do for us and what it cannot; we need to realize that it is no millennium harbinger, and not at all an unmixed blessing. Hampering conditions having been swept away by the war, the South could not help plunging into a period of material prosperity; we are inundated with improvements; we wallow in progress. But the inundation has swept off some old landmarks, and overflowed some old customs. We have gained and we have lost; more than that, we are in peril of losing some things we cannot spare. We have already given up, among other valuables, some courtesies, sentiments, ideals that were dear to a leisurely, cultivated, comfortable folk, but that seem indifferent or undesirable to the new men and women, the bustling, hustling, strenuous leaders of our commercial hordes, who are making the new South, wherein dwelleth trade. Far be it from us to deprecate this new movement; it is the symptom of a vigorous popular awakening, earnest of a virile and enduring national life. It will lay the foundation for a higher and a deeper culture doubtless than we have known.

But, like all such movements, it has to be restrained and directed; let alone, it menaces revered traditions, it threatens established institutions, it ignores lofty ideals and, uncontrolled, may even subvert them. Against these imminent perils the note of warning must be raised, against the reckless innovations of industrialism the protecting hand of culture must be interposed.

The popular conception of education is not simply practical; there is no objection to that. It is narrow, materialistic, selfish; it holds education as primarily an apprenticeship to the living-making, money-grubbing callings. The popular clamor for education is nothing more than a commercial demand for hasty preparation for the industrial competitions of the age. Education is not being sought for its best, but for its sordid, uses. Is it possible to keep eyes and ears open and doubt this? Observe what schools are most sought and what courses are most popular. Note the disinclination to studies whose bearing on the bread-winning vocations is not evident; observe how the arts and the humanities are subsidized to so-called practical ends, and consider how the standards of education are being thus degraded. It is futile to deny the facts; it is equally futile to hope that *laissez faire* will find a remedy. It is the part of wisdom to meet the issue squarely, to accept cheerfully temporary depressions of ideals and partial eclipses of culture, but we should guard against imminent perils and resist evident dangers.

It is granted that the industrial movement is natural and necessary, that the bases of our national and social structure must be planted in the mud of materialism, even down to bed-rock, to be founded deep and sure, that there should be an accommodation of the former courses of even liberal study to the wider and higher needs of modern life, that these courses indeed should be adapted, and to some extent conformed to the demand for economization of the student's time, and the necessity of admitting into the liberal courses subjects that look chiefly to professional and vocational pursuits. But granting all this and more, the unyielding contention should still be for something better and higher than foundations, for a superstructure of social and national life that shall give significance to our unexampled material progress, and shall add the grace of culture and the splendor of Christian character

to crown the finished edifice. To this end the ideals of liberal education must be maintained and the leadership of the highest educational institutions must be accepted.

No system of study, no philosophy of life is to be approved that treats human beings as chiefly bread-winning, gain-getting mechanisms, limited to the straightened scope of things temporal, sensual, perishable. It is the delirium of the times that would have it so; but Christian scholarship, culture and art must deny and thwart this doom, and show a more excellent way, by exalting the ideals of education, and insisting on the spiritual definitions that alone make them worthy. Our age tends downward to the limbo of temporalities, seeking both profit and pleasure chiefly in gratifying the senses. We are wandering so far into the wilderness of prosperity that we are in danger of losing thought and sight of the highest things. Even the leaders themselves become now and then demoralized, they winter too long in Cannæ, they dally in Vanity Fair, they are deafened by the hum of the exchanges and the roar of the marts. There is an overpowering propulsion toward material standards, a blind faith in facts and figures, a groveling confidence in machinery, a helpless dependence on mere force. So we spend on bricks and save on brains, train the intellect and neglect the emotions, worship success and leave character to take care of itself. "What is your whole plant worth?" insisted a multi-millionaire, about to build himself a university. "Well, about ten millions," at length faltered the wise head of a great university, who knew that such values were not measurable by Troy weight. "I'll double it!" cried the enthusiastic university builder. He thought that double the money would insure a doubly great university; and so thinks the crude public, whose short and simple creed is "Anything you like for the money!" It is the brutifying blunder of the ages; the best things cannot be bought at all. As for education, money can buy only the opportunity for it. If one might venture to put it arithmetically, education as attainment is one-third knowledge and two-thirds power; and as influence is one-third training and two-thirds personality; and none of these is purchasable.

The practical effect of this indifference to culture and to liberal education is to underrate the use and excellence of the institutions that represent these things, and to scout their

leadership, and this renders organization impossible, for it makes the system headless. There is a clash of standards and authorities; the objects, methods, final results of the industrial education are practically divergent from, and sometimes even antagonistic to, those of the liberal education. And so powerful have industrial institutions become, because so effective in fitting men for the physical struggle for existence, that they are put first in the work of education, or divide the leadership with the higher institutions. Yet it may be taken for granted that the place of any merely scientific or industrial institution, in any rightly organized system, is ancillary and subordinate; the controlling ideal and directing influence can come only from the colleges and universities of liberal arts, from highest educational institutions. We shall never have an efficient system save with this acknowledged single authority to fix the objects, establish the standards and direct the agencies of educational effort. There must be no doubt where this authority lies, and no doubt that it lies in the hands of the institutions that stand for liberal culture. No criticism is here intended, even by implication, against the great industrial foundations that bear so noble a part in the work of modern education, and that are so necessary to the general system. They do not claim such leadership; it is forced on them by mistaken public opinion, which blunderingly insists on varied standards and divided authority. It is no more to the advantage of the industrial schools than to that of the culture schools to continue this policy; all should, and doubtless do, desire to fix the standards and the final authority where they rightly belong; it is the widespread popular misapprehension that needs to be corrected.

Let it be borne in mind also that it is the duty of the true leaders of education, the representatives of liberal culture, to see that the higher institutions are worthy this headship; the ground of this claim is not to be laid in tradition and custom; when culture is made a fetich, and liberal education a boast, let the innovator smite them. But when it is shown that this claim is based on the ability of the highest education, and of the highest education alone, to set and maintain the highest and worthiest ideals, then that claim may not be denied. It is doubtless true that the leaders of the highest education themselves now and then forget their high calling, and fall

below their own mark, tempted by popular clamor, or solicited by temporary advantages. But let us cease to swap future possibilities for present expediencies, planning for present success, and leaving the future to take care of itself; the future never yet took care of itself; that is our high duty.

Putting it at the lowest, Christian culture is the best policy; but putting it at the highest, that it is the saving grace of life, educators stand committed to its cause. It shall win as its disciples exalt and maintain the highest definitions of its principles, making their scope commensurate with the destinies of man the immortal. Such definition will include in its wide range, as a subordinate matter, the small item of living-making on which immortal energies are wasted and divine opportunities frittered away. Mere livelihood never yet took account of culture; but culture-winning takes the living for granted; the one means, at best, income, the other means outcome and outgo as well as income.

INDUSTRIAL EDUCATION AND THE NEW SOUTH.

BY GEORGE T. WINSTON, PRESIDENT OF THE NORTH CAROLINA
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The two great forces of modern life are education and machinery. The one elevates man, the other subdues nature; together they develop civilization and determine the destiny of nations and races. How far removed is the American Indian in bark canoe from the modern engineer in iron steamship! Stretch canoe and Indian in endless chain around the globe, each within call of the next, multiply them by one hundred thousand, and the sum of their power will not equal that of a single trans-Atlantic steamer. For six hundred years the Spaniard was building in the Pacific an empire based upon force, ignorance, and degraded labor. In a single hour it was overthrown by education and machinery. The little commonwealth of Massachusetts, with its machinery for education and its education for machinery, is more potent in the life of the world than the whole continent of South America. The cotton

crop produced this year by the southern states could not have been grown, housed, picked, spun, and woven a century ago by the entire population of the globe.

The greatest industrial changes ever wrought within a lifetime have been witnessed by the generation now living in the South. For more than a hundred years we maintained an industrial system in opposition to the industrial forces of the world. The long and bitter struggle between North and South, although waged apparently in courts of justice and halls of Congress, in pulpits and drawing-rooms, on deck of ship and field of battle, was not political, nor legal, nor social, nor military, but educational and industrial. It was a struggle between the educated Yankee mechanic, astride the steam engine, and the educated southern planter, carrying on his shoulders the negro slave. The heroism of that struggle, the courage, the fortitude, the skill, the energy, and the power with which the South maintained it in peace and in war, are emphasized, beautified, and almost glorified into martyrdom by the absolute certainty, the pre-ordained necessity of its total failure. There was no need of Gettysburg or Appomattox. The contest had already been settled by the mills and factories, the railways and steamships, the power-looms and spinning-jennies, the reapers, binders, threshers, and other machinery of a people leading the world in mechanical invention, in use of machinery, in industrial progress, and in public education. Had the South possessed resources of skilled and educated labor, of shops and factories, of mills and furnaces, of ships and locomotives, of accumulated wealth such as the North possessed, had the victory been possible by endurance and fortitude, by courage and heroism alone, the boys in gray, under Lee and Jackson, would have been invincible not only by the North but by the world.

The building up of the South since her overthrow in war, the revival of old industries and the establishment of new, the accumulation of wealth, and the multiplication of schools, colleges and universities, are the admiration and the wonder of the world. But there is nothing wonderful about it. The people who were great with slavery and unskilled labor are become greater with freedom and education. The apparent emancipation of the negro slave was the real emancipation of the southern white. By Lincoln's proclamation the South was

freed from slavery; and the road was cleared to educated labor and industrial development. We realize at last that slavery was not our riches but our greatest poverty. We dare not picture the condition of the South to-day, with slavery dominant, controlling her industries and repressing her development.

The South is now in touch with the world. She is educating her own children and the children of her recent slaves. Through the aid of machinery she is converting into wealth her large and varied resources. The roll call of her slaves will never be heard from Bunker Hill monument, but the whirr of her spindles and the click of her looms is already heard in Lowell and Manchester. She is shipping iron to Birmingham, coal to Newcastle, calico to Calcutta, and tobacco to Turkey. Cotton is still king, but his throne is no longer in the field. He rules in the mill and hears the music of machinery instead of the song of slaves.

But the development of the South is only begun. We are travelling in the right direction, but we have not travelled far. We must quicken our pace, or we shall fall behind in the world's industrial race. As yet our products are chiefly raw material, or coarse and cheap fabrics. We are winning our way by cheap products, cheap labor and long hours of work; but the day may come when cheaper labor, and cheaper products, and longer hours elsewhere will drive us from the field. Cheap labor is abundant in South America, and in Asia is practically unlimited in supply. The safety of the South is in better labor and better products.

The labor unit of the South is still the negro; emancipated, but ignorant, unambitious, and less trained than when a slave. In his present condition he renders difficult, if not impossible, the changes requisite to intensive and diversified agriculture; and retards the development of all industries in which he is employed. As a race he is less skilled than during slavery. The industrial development of the South demands that the negro be either improved or gotten rid of.

The problem is not political but purely industrial. With the South it is one of development, with the negro, of existence. It must be solved and solved aright. The mistakes of reconstruction must be corrected. The North and the South, government and philanthropy, education and religion, all forces, domestic, social and industrial, must combine to make the

negro a better workman. The real race struggle is for existence; and the negro is ill prepared to win it. Dragged from barbarism to civilization, educated through slavery into freedom, cut off suddenly by emancipation and enfranchisement from the influences that had given him all the power he possessed, he wandered about like a child, in the night of reconstruction, after the false lights of political and social promise, away from the paths that led to industrial progress and economic independence. It was in his power for twenty years after emancipation to control the industries of the South. Had the energies of the race and the ambition of its leaders been directed to obtaining homes and acquiring wealth instead of political and civil power, its condition to-day would be far better, not only from industrial and physical standpoints, but mentally, morally and even politically. The present ideals and ambitions of the race belong to the distant future. For this generation, and many yet to come, there is need of radical change in negro education. His colleges of law, of medicine, of theology, and of literature, science and art should be turned into schools for industrial training. Hampton Institute and Tuskegee should be duplicated in every southern state,—if possible, in each congressional district. The visionary ideals of Wendell Phillips and Frederick Douglas should give place to the practical work of General Armstrong and Booker Washington. The wasteful expenditure of money for negro literary education in the public schools of the South should be changed into profitable and useful training in industrial schools, shops and farms maintained at public expense and under public direction, for negro education in each county or township of the South. The entire system of public education for the negro race, from top to bottom, should be industrial. As yet, all the industries of the South are open to his employment. The door of his opportunity is not yet closed; but, unless he speedily enter, armed with skill, training and industrial power, it will close, and close forever. The skill and training which the race possessed in slavery must be regained. The new generation, now less capable than the old, must be taught to work. After handicraft will be time for headcraft. The race is not yet out of tutelage. Its industrial apprenticeship, begun in slavery, must continue in freedom. We must recognize the fact that the negro is still unable to stand alone. But the

help he needs is not so much of books and "schoolmarms," as of tools and master-workmen. He needs the aid, the sympathy, the daily instruction of his southern employer. Every southern household, farm, shop, factory, and mill might be a school for the training of the negro. It was so in slavery. But to-day the chasm between the races is deep and wide, forbidding interest, and sympathy, and authority on the part of the whites; docility, obedience and zeal on the part of the blacks. Nothing will bring the races together again but the industrial skill and power of the negro. His education should look to this end. The race is entitled to live. Justice and humanity demand that it be given a chance. The duty and the problem are national. The burden is too large for the South. The national government should aid in the industrial education of the negro until he is able to earn a decent living. Then may come independence and self reliance, to be followed finally by culture, learning, and refinement. Give the negro a chance, a natural and reasonable chance, for progress; and either, like other races, he will aid the development and share the prosperity of great America; or, if, slowly dying through race inferiority and incompetency, he linger ages longer, a curse and a hindrance to the nation that made him slave, let it be said that the white race through every agency of training and education patiently and bravely endeavored to save the negro from extinction and equip him for free existence.

The necessity of industrial education is almost as great for southern whites as for the negro. The industrial life of the New South must be based upon education. The education of the New South must lead to industrial life. The southern school-boy dream of statesmanship must yield to desire for workmanship. Our children must be taught to express their thoughts in work as well as in words.

The healthful happiness, the lasting utility and the real nobility of genuine downright labor, of labor wrought into things of beauty and value, must supplant the nervous excitement of mere intellectual gymnastics and the tiresome weariness of the mental treadmill.

Our present system of education is not in touch with life. The highest expression of the world's power to-day is not literary but industrial. The world's work is growing daily in character, value and intensity, and is demanding for its per-

formance not only labor but genius—genius of the highest order and thoroughly trained. Ours is an age of action and performance. The world's demand is not for skilled talkers but skilled workers. Mountains must be tunneled, rivers bridged, oceans led captive over continents, deserts irrigated, cities built into air and guarded from fire and filth, enemies to life detected and destroyed in plant and animal, goods exchanged between the ends of the earth, nature's forces harnessed to human service, and her crude material, infinite in variety and extent, fashioned into forms of beauty and utility to gratify the ever increasing desires and necessities of life.

This is the age of the engineer, the chemist and the biologist.

The educational system of the South needs to be greatly changed, if not reconstructed. For one hundred years our schools have manufactured orators, statesmen, and universal geniuses. The supply now exceeds the demand, and a change of industrial machinery is necessary. For declamation and dialectics we must substitute the microscope and the laboratory, the drawing board and the machine shop. The South needs workers, trained and skilled workers, in every department of industry. Rude labor will not suffice, even in agriculture. Our cotton crop has been trebled in thirty years. Improvements in cultivation, in machinery, in fertilizers, and in utilization of waste products have produced this wonderful result. The methods of slavery would mean bankruptcy to-day. Thirty years hence the crop will be trebled again, and the methods of to-day will mean bankruptcy then. The same is true of all our industries. To remain stationary is really to fall behind. As ginning has supplanted hand picking, carding machines hand cards, and power-looms hand looms, so the plaids and sheetings of to-day must yield to lawns and laces and muslins to-morrow.

The weavers of Asia are still using hand power. When they rise to steam and power looms, the South must move up further, or else be ruined. Industrial education is our only hope. Other people are employing it and revolutionizing their industries. Germany is dotted with industrial schools; of agriculture and forestry, of metal and wood-working, of weaving, bleaching, and dyeing. German goods are filling the markets of the world in spite of tariffs and hostile legislation.

Great Britain is no less active; Japan, after her sleep of centuries, has awoke to life through industrial education. Even Russia is preparing for the struggle.

In the United States, outside of the South, the chief industrial centers have organized technical colleges and schools for manual training. In New England the public schools from top to bottom are looking to industrial training. Drawing and designing, wood and metal-working, the plastic arts, the microscope and the laboratory, unused a century ago, are commoner to-day in the schools of the North than books of declamation and treatises on the human understanding. But not so in the South. We are stumbling along in the same old paths. Our public schools are not arousing public enthusiasm or inspiring public confidence. As a rule they do not deserve it. They are not following, much less leading, the industrial revolution of the South. Our system must be changed. Necessity will require it. We have reached the limit of skill and production without the help of industrial education.

Our public schools, kindergarten, primary school, grammar school, and high school, all should be strengthened with manual training. Every child should be taught to do something, to make something, and to make it well. Drawing, plaiting, weaving, coloring, designing, carving, and molding would be more useful preparation for life than learning the ancestry of Tiglathpilezer or the boundaries of the world as imagined by Ptolemy. Special industrial schools adapted to the prevailing industry of each district should be established in all industrial centers. The principles underlying each industry, chemical, mathematical, mechanical or biological, should be thoroughly comprehended. Actual manipulation and experience in at least the leading lines of work should be required. Such schools would supply skilled workmen for every industry; wood workers, metal workers, leather workers, workers in field and forest, in mine and mill and factory, skilled workers, exchanging in the markets of the world finished goods for raw material, skill and knowledge for rude labor.

The system should be crowned in each state with well-equipped colleges of technology, offering complete instruction in the applied sciences, and furnishing the state with an adequate supply of highly trained professional experts; with civil engineers for the construction of railways and bridges; with

hydraulic engineers for the construction of dams and waterways and the transmission of water power; with electrical engineers for the creation, transmission and application of electric power; with mechanical, mining, chemical, sanitary and textile engineers; with architects, designers, inventors, industrial promoters and managers.

The South must follow the spirit of the age. She will do so from necessity if not from preference. Industrial competition will force her to it. Her resources are practically undeveloped and unlimited. She is amply endowed with all three requisites for the production of wealth; with natural resources, capital and labor. Her natural wealth is the greatest on the continent. In variety and fertility of soil, in diversity and healthfulness of climate, in abundance and variety of minerals, in forests and fisheries, in water power and fuel, she is rich beyond power to calculate. She is accessible to world markets both for raw material and for finished products. Her capital is abundant and easily increased by foreign importation; her white labor is native, of English, Scotch and German stock, reliable, intelligent, abundant and cheap. All conditions are favorable to the production of enormous wealth, and, with it, the promotion to a high degree of popular happiness and prosperity. The one thing lacking is industrial training and skill. Supply these and the South will be the paradise of the world, the realization of perfect democracy, where labor is so productive and wealth so abundant that there is leisure and opportunity for universal culture and universal progress.

EDUCATION AND PRODUCTION.

BY CHARLES W. DABNEY, PRESIDENT OF THE UNIVERSITY
OF TENNESSEE.

Every lover of his country must rejoice in the great interest in technical education manifested recently in the South. It shows that we have at last come to recognize the deficiencies of our system of education and the one-sidedness of our present schools. The recent agitation for technical education grows

directly out of the desire of the people to work up their own resources, their cotton, wood, and iron, and produce more wealth. Are we not in danger of taking too narrow a view of this subject? If increased production is our aim, we must begin by educating all of our people in the public schools and not merely a few of them in technical schools. As patriotic men and women we want to see all of the people earn more, so that they may live better and happier. The difficulty with our system of education in the South thus far is that we do not pay enough attention to the common schools. We have given most of our thought in the past to the higher education and too little to the broader education. A complete educational system is like a pyramid; its base must be broader and stronger than any other part of it. Our present educational system, as far as we have any at all, is a column with a beautifully carved capital upon its top which is altogether too large for the base and the shaft. The reason our institutions of higher education are not attended as largely as those of other states is because they have too few public schools to support them.

Technical education is important, but I beg my fellow-countrymen of the South not to forget that universal public education is more important. Let us begin at least by putting manual training and scientific branches in the high schools where all the children can have an opportunity for the broad training. If greater productivity is our aim we must first have better common schools. If we content ourselves with a few technical schools here and there we will be greatly disappointed.

My first proposition, then, is that if we desire to produce more wealth in the South we must begin by building better public schools.

The chief characteristic of the nineteenth century has been the extension of the benefits of education to the masses of the people. Its chief lesson is that education increases the wealth-producing power of a people in direct proportion to its distribution and thoroughness. In fact, the relations between education and productivity are so well understood now that you can measure the wealth producing power of a people by the school privileges which they have enjoyed. Statistics show, for example, that the power of the people of the different states to earn money is in direct proportion to the length of the period the

average citizen has attended school. To illustrate, the average school period in 1898-99 of each inhabitant of the United States was 4.4 years; of Massachusetts, which has the best schools, was seven years; of Tennessee was a little less than three years. The total annual production of the United States in the year 1800 was less than \$30.00 a year, or ten cents a day, counting 306 working days in the year, for each man, woman, and child; by 1850 the production had increased to nearly \$92.00 a year, or thirty cents a day; and in 1899 it was about \$170.00 a year, or fifty-five cents a day.

MASS.	EDUCATION	14
	PRODUCTION	13
U. S.	EDUCATION	8.8
	PRODUCTION	8.5
TENN.	EDUCATION	6
	PRODUCT'N	5.8

The production of Massachusetts in 1899 was \$260.00 for each man, woman, and child, or eighty-five-cents a day. The most favorable figures make the total annual production of the people of Tennessee in 1899 less than \$116.00 a year, or thirty-eight cents a day, for each inhabitant. Another way to express it is to say that the average family of five in Tennessee must live on \$580.00 a year, counting everything produced on the farm and in the home, as well as sales and money wages; while the same family in Massachusetts has \$1,300.00 a year to spend, and the average family of the United States has \$850.00. Put these facts together and we at once see their tremendous significance. The proportion between the school period in Massachusetts, the school period in the whole United States, and the school period in Tennessee is expressed by the figures, 7, 4.4, and 3; or, multiplying each by 2, by the figures 14, 8.8, and 6. The proportion between the productive capacity of each person in Massachusetts, in the whole United States, and in Tennessee is expressed by the figures 260, 170, and 116; or,

The data used in this paper were derived from the reports of the commissioner of education of the United States and of the state board of education of Massachusetts, from Butler's "Education in the United States," from articles by Dr. William T. Harris, commissioner of education of the United States, and from the Tennessee state reports.

dividing by 20 to bring to terms similar to the others, we have 13, 8.5, and 5.8. Think of this!

Education is as 14 in Mass. to 8.8 in U. S. to 6 in Tenn.

Production is as 13 in Mass. to 8.5 in U. S. to 5.8 in Tenn.

This is not a mere coincidence in the case of Massachusetts, the United States, and Tennessee; it is the law the world over. The productivity of a people is everywhere proportional to their education, that is their intellectual, physical, and moral training. It is not the natural resources, the climate, the soils, and the minerals; it is not even the race, much as these things count in production; but it is education which above everything else determines the wealth earning power of a people.

The southern people have made great sacrifices for public education and especially for the education of the negro, but they must prepare to do even more if they are to keep up with the other states in production. The states represented in this association are still far behind the eastern and western states in the manner in which they support their public schools. Let me take for comparison the best school state in the union, Massachusetts, and my own state of Tennessee, which represents, I find, the average conditions in the South.

The population of Massachusetts is 2,805,346; of Tennessee is 2,020,616. They have the same number of children to educate. The enrollment and the average daily attendance on their public schools in 1898-99 were as follows:

	Enrollment.	Average daily attendance.
Massachusetts.....	471,977	360,317
Tennessee.....	499,845	352,734

Massachusetts taught school 188 days in the year and her enrolled pupils attended an average of 143.5 days. Tennessee taught school only 89 days and her enrolled pupils attended only 62.8 days. The average Tennessee child is absent 26.2 days in the 89 days of the school session.

Massachusetts expended for all purposes of her public schools in 1898-99, \$13,889,838, which was \$38.55 per pupil in average daily attendance and \$5.07 per capita of her population. Tennessee expended for her public schools in the same year, \$1,628,313, which is \$4.62 per pupil in average daily

attendance and only 83 cents per capita of population. The average expenditure for all the states of the union is \$19.00 per pupil in average daily attendance and \$2.67 per capita of the population of the entire country.

The power of education in production may be presented again in this concrete way: From the statistics above it is seen that Massachusetts spent in 1898-99, \$12,261,525 more upon her public schools than Tennessee. But see what a return she gets. Each one of the 2,805,346 citizens of Massachusetts—men, women and infants—has, as we have said, a productive capacity of \$260.00 a year, against \$170.00 a year, for the average inhabitant of the whole United States and \$116.00 a year for the average inhabitant of Tennessee. The inhabitant of Massachusetts has thus an excess of \$90.00 a year over the average inhabitant of the United States and \$144.00 a year over the average inhabitant of Tennessee. This means that the people of Massachusetts earned last year \$252,487,140 more than the same number of average people of the United States and \$403,969,824 more than the same number of people in Tennessee. Twelve million dollars invested in superior education yield 400 millions a year.

If the people of the South would compete in production with the people of the other states and of the world—and they must do so whether they will or not—they must educate all their children: not only their white children, but their black; and they must educate them all, not poorly for a few months in the year and a few years in their lives, but thoroughly through a long series of years. If history teaches us anything it is the solidarity of all mankind, that “no man liveth unto himself,” and “no man dieth unto himself,” but that we are each his “brother’s keeper.”

Our great resources, climate, soils and minerals, are useless in the hands of an untrained people. Moreover, if we do not educate our own people to use these resources intelligently, the trained men of other states will come in and do so, and make our native people “the hewers of wood and the drawers of water” in their industries.

Some persons seem to think that the marvelous energy and common sense of our people are a sufficient guarantee of their success in the battle of life. But common sense and even unmeasured energy do not win in these days without education

We must give our people knowledge and training or they will surely fail in the hot competition of the twentieth century. Will we not realize that our best resources are our own children and that our highest duty is to educate them for the greatest usefulness in life?

Having made provision for the elementary education of the people on this broad plan, we may wisely turn our attention to the technical education. *A complete system* of technical schools comprehends the following:

1. A system of trade schools, in which pupils are trained for the leading arts.

2. Polytechnic schools, in which instruction in the applied sciences, and technical or professional training are offered more advanced students.

3. Institutes of technology or departments of science in universities in which the highest professional instruction in the applied sciences is provided.

There is no difficulty in accounting for our early indifference in the South to science and technology. It was in accordance with the history of science the world over, and with the laws of its development in all countries. Up to fifty years ago we had all the science, or more, than we could use. We were engaged in getting out raw material, in "skinning" our soils, in cutting down our forests, and in working a few surface mines. Germany and France supplied us at first with our science, and England or New England with our technical experts.

A young people always view their *raw material* as their *chief source of wealth*, and they are often too ready to barter it for a mere mess of pottage. When they become older, they discover that it is not upon natural wealth alone, but upon the culture of the scientific intellect, that permanent prosperity depends. England was not a manufacturing nation until the Elizabethan age. Though coal, iron, and wood were found in abundance in the reign of the Plantagenets, they produced little prosperity. Their home-grown wool was sent to Flanders to be manufactured and turned into cloth. Spain, which had fallen heir to Arabian science, was the greatest manufacturing country of those days. When the Moors were banished and the political crimes of Spain led to its destruction as a nation, England took its position as the leading industrial nation of

the world. The invasion of the low countries by Philip II. drove the Flemish manufacturers, as the French persecution drove the Huguenots, to England. and they introduced the industries of cotton, wool, and silk in that country. In none of these countries was science a subject of study at this time. The acquisition of wealth must precede the cultivation of science. Technical skill is needed to utilize the raw material to the best advantage. The time comes, however, in the history of every nation, when it must educate its people in science and train them in manufactures and industries, or it will go down. This higher scientific education is the forerunner of higher prosperity, and the nation which fails to develop the intellectual faculty for production must degenerate, for it can not stand still.

In *society*, as in biology, there are *three states*. In the first, the state of primal equilibrium, things grow neither better nor worse; the second is the state of evolution or development, during which animals and plants adapt themselves to their environments and take on new characteristics; the third is that of degeneration, when they first stand still, then decay, and so go back to the earth from which they sprang. The same is true of nations. A nation may remain in equilibrium for a brief time in the early stage of its history, but it is impossible to hold its forces in balance when its environment is constantly changing. To stand still, then, is to die. The life of a people industrially is science. We must feed its fountains and keep them pure or growth will cease, industry will fall and the nation will die. Our southland stands at the beginning of the second state. We have lived as long as we can upon the bounties of nature, and have reached that point at which we must study science, learn the arts, use our material resources and accumulate wealth, or else fall behind, and go down.

The study of science and the application of science always have gone and always must go hand in hand. As a matter of fact, discoverers and appliers of science are often combined in the same person. The interests of pure science and of technology are largely identical; and science cannot take a step forward without opening new fields for industry. New truth in science always leads to new developments in industry. Hence, we must have the inventor as well as the investigator.

So, on the other hand, every advance of industry facilitates the experimental investigation upon which the growth of pure science depends. See how the glass industry has promoted the progress of chemistry, and how the electrical industry has in our own time aided physics and mechanical engineering. Pure science and technology cannot be separated. Civilization began with man as a tool-making animal; it has grown with man as a machine-making being. It is not the classics or philosophy that alone makes a people strong; else India might have been the ruling nation of the world and England its province. Historically, technical progress did not follow the growth of science, but preceded it. Mining developed geology. Fisheries led to biology.

It is not generally known that General Lee was a great believer in scientific and technical education. Says Prof. Joynes, his colleague: "General Lee's plans for the development of Washington College were distinct and definite. He aimed to make this college represent at once the wants and the genius of the country. Under his influence, the classical and literary schools of the college were fully sustained; yet he recognized the fact that material well-being is, for a people, a condition of all high civilization, and, therefore, though utterly out of sympathy with the modern advocates of materialistic education, he sought to provide all the means for the development of science, and for its practical applications." The southern people have still to realize the ideals of Lee in education.

NEGRO EDUCATION IN THE SOUTH.

BY PAUL B. BARRINGER, UNIVERSITY OF VIRGINIA.

Those of us of the South who have elected to abide by the South must, for that reason if no other, take a proper and natural interest in any specific class of its people which numbers nearly forty per cent. of its population. It matters not how insignificant this people may be when measured by eco-

conomic standards, nor how humble they may be socially, nor how impotent politically; so long as they constitute forty per cent. of the population they are a factor which must be taken into serious account whenever we think of the South and its future. If this forty per cent., the negro race, improve, the South to that extent will improve; if it go backward, it will either carry the South with it, or, failing in this, it will demand as the price of progress an expenditure of energy on the part of the whites which no people can endure.

All general questions of humanitarian interest aside, what is the present outlook for the negro, and therefore for the South? I say general questions of humanitarian interest aside, because he who approaches this great problem in the spirit of the doctrinaire has no place in the councils of the South, be he for the negro or for the white. This is not a matter of sentiment, but of interest—acute, present interest. The question is one land for two peoples, and these the most divergent. This one land—who can best rule and administer it with benefit to the greatest number, the white man or the black? This is the southern problem, the race problem, the negro problem; but the education of the negro is its most important factor. We of the South are to educate him. Shall we prepare him to be a political antagonist? Shall we make of him an economic antagonist; or can we prevent him from becoming either, and yet have the South as a whole improve? That is the question.

I am sorry that I have to mention political antagonism, but the case cannot be fairly presented without it. The political antagonism between the southern white and black is manifested by the fact that since his enfranchisement the negro has, as a race, voted solidly against the measures, local or general, advocated by the white people of the South. This is a peculiar fact, because nine times out of ten there is a personal friendship between every black and the whites he knows. This antagonism, therefore, is not personal, but racial.

This was not always so, for there are hundreds here who remember the old slave days, the manifest affection of the negro for and his pride in the old master, the mistress, the young master, and all. They remember the days of war and how he stood fast while our enemies besought him to rise and

do murder, or worse. After the war, we all remember how short was the first racial flight of freedom; how, like birds, startled but not affrighted, they circled but to return. It was not then. No, the antagonism between the southern whites and blacks has come since the war, and it is now reciprocal. It is now race against race. What has caused it? This question, daily asked, is hard to answer, because no one cause is responsible. There are two great causes, the one political, the other economic.

As to the political cause. For over a century preceding the war between the states slave-holders dominated this Union. They gave it its flag and thirty-four out of forty-four stars on its field. They gave this republic every general that carried this South-made flag to victory against America's foes—Washington, Jackson, and Scott. They gave to America every creed and policy which we even now invoke as fundamental. Liberty and freedom—Jefferson; the Constitution and its father—Madison; no foreign entanglements—Washington; America for the Americans—the Monroe doctrine—Monroe; southerners all. They gave her everything of which she can well be proud and nothing of which she need be ashamed.

But the war brought a change. With army gone, people, land, and credit exhausted, the South stood as "on her sheepskin," expectant. What did her people expect? They expected to see a new symbol added to the flag of their fathers; a steel-blue bar across stars, field, and stripes, and riveted at every joint: this would have been truly fitting. They expected; moreover, to see a new amendment added to the Constitution which would declare the dogma of State sovereignty forever dead. They saw neither. The flag still waves as before, the unchanged blazon of their fathers' deeds; and as far as statute is concerned, the Union is still on the basis of the Xth Amendment or the "secession of 1787." What they did see were the XIIIth, XIVth, and XVth Amendments to the Constitution.

The purposes of these were quite distinct. The first (XIIIth) gave to the negro freedom, while the last two (XIVth and XVth) gave citizenship and its attributes. The first, intended by the donors as a recompense to the negro for years of servitude, has become a threatening source of racial decay through an economic revolution now just becoming evi-

dent. The second, having as its purpose the social annihilation of the South, has failed;* its immediate result was the production of race hatred, and is now becoming a source of peril to our public policy. The attempted degradation of a proud people was simply a sectional crime; but a brake on the wheel of national expansion is, if possible, a greater evil still, and this the XVth Amendment has put. Two more southern stars, Arizona and New Mexico, and then we stop.

We dare not give statehood to even the islands already under the flag, with their Spanish-American, Chinese, Malayan, and Polynesian population. A government of the people, by the people, and for the people cannot exist with the franchise for such as these. We must, as a nation, now confess that only intelligence can rule, for we know the political stability of the Spanish-American and his "republics," we know China and the Philippines, and Wilcox is with us! No, the bill for the reduction of southern representation will never pass, and negro disfranchisement is to stand. America now sees the handwriting on the wall, for she faces a golden opportunity with hands tied.

The XIVth and XVth Amendments have been failures. Let us look at the XIIIth, which opened the economic problem.

It has always been a mystery to the people of the North why the non-slave-holding class at the South fought so ardently during the war. No explanation seems to solve the mystery for them. Let me first note by way of explanation, that in the mountains of North Carolina, Tennessee, and Virginia (now West Virginia), where the negro was unknown, the poor whites did not fight, or else fought on the Federal side. Let me also recall that the enormous emigration that took place from the South was chiefly a labor emigration, and even the wealthy when threatened with poverty fled from the South. These things were because every workingman who knew the negro looked with a holy fear upon the day of his emancipation. With the well-fed chattel, the expensive slave, he could compete; but with the starving negro of freedom he had not a ghost of a chance. In the fated language of Professor Ross, late of Stanford University, speaking of the Chinaman, the white man can "out do" the barbarian, but the latter can "underlive" him; and there's the rub.

The laboring man, who alone knows what it means to have to underlive his fellow, will always hate the negro on contact. There are to-day thousands of negroes in the South living on a ration that costs 6.5 cents a day, or less than two dollars per month, while, if pressed, they can live on the half of it. Imagine the fate of the white man who has to compete with such labor!

Lured by higher wages, many negroes are now making pilgrimages to the North, to New York, Philadelphia, and Chicago. As a rule they are the best-trained workers of their race in the South, and hence the highest livers, but they underlive all competition so easily and cut wages with such profit to themselves that the hatred of the negro, always felt by the white workers of the South, is beginning to be felt at the North; and this is the true and only reason of the late race riots there. Wherever the negro goes disenchantment follows. The old slave-owner, his natural friend, is now, as we have seen, against him as a political foe, and the poor whites of the South still hate him as an economic enemy, while the laboring men everywhere now recognize that the "deification of the darkey" was for them a mistake.

There is one other class in the South, fortunately a small one. I refer to the men of wealth or education whom the war and its consequent social chaos brought down to poverty and personal manual competition with negro labor. Thirty years of unrequited toil has broken and soured them, till any "ism," from populism to nihilism, finds fertile soil. They have not risen, they have done well even to "mark time" in the ranks: but through the public schools their children are rising, and they are the hope of the South and nation. A distinct generation is coming with an hereditary intelligence sharpened by adversity, but with their very mother's milk they have drawn in a hatred of the negro race that is a hate infernal.

I have here briefly presented the facts leading up to present conditions. Some of these will change and some will not, and the last to go will be the bitter economic antagonism of the white southern laborer. When you leave this out you are leaving the southern problem. If the political question is not re-opened the antagonism of the dominant class will be at once withdrawn. This class has never been and will never be

influenced by negro competition, and if the XVth Amendment is nullified as at present, or, better still, repealed, they will have nothing more to ask. Their antagonism will die with politics; the laboring antagonism dies only with the man. We might as well be frank. These conditions exist and they seriously complicate the case as presented by the negro himself, which is about as follows:

Having received from the South, American residence, the English tongue, the opportunities of the Christian religion, a sound body and thorough training in agriculture and all the domestic arts, he, after two centuries, received from the North, freedom, citizenship, and the ballot. In the next generation he received from the two sections two hundred millions in education, and he still stands a beggar at the door of the South, now a criminal beggar. What are we to do with him?

As he has grown in criminality and physical depravity since receiving what he has of education, that kind of education is surely a failure. Moreover, he has used this education, given in compassion as an arm of defence, as a weapon of political offence against those who gave it. Under the circumstances there is a natural and growing sentiment in the South demanding that we give him only the pittance that he himself produces as a taxpayer, and then let him shift for himself. The object of this paper is to protest against the adoption of this policy as economically unwise and as unworthy of the South. We should as soon think of withdrawing our subscription to the church because its Sunday-school class had missed its lesson. It would be better to double your subscription and get better teachers. No! We should not and we will not withdraw from the negro the one and only hope of his race—the white man's support. *Noblesse oblige.*

So far we have been consistent. Of all the sections, the South now alone presents in her history that rare virtue. In all the years of her domination, from Roanoke Island to Appomattox, she claimed just what she claims now, namely, that American citizenship was a privilege of the highest kind, reserved for the highest type, and that degraded and barbarous races, specifically marked by nature as inferior, were unfit for its functions. She set the white man up as the guardian and the example for the savage. The North claimed that the Union was an asylum for all, and that citizenship was for all,

regardless of race, color, or previous condition. Her sincerity has ever been open to doubt—shall we let ours be so likewise? It will be if, claiming that the southern slave owner was the only sincere friend of the negro, we let him revert to savagery under our very eyes. We cannot lay down the white man's burden yet.

It is now suggested that the hope of the negro is industrial education. It is hailed as a discovery, and it is shrewdly claimed that this education will check political antagonism. This is a mistake. Any education will be used by the negro politically, for politics, once successful, is now an instinctive form of warfare. The question, then, plainly put, is simply this: Shall we, having by great effort gotten rid of the negro as a political menace, deliberately proceed to equip the negro of the future as an economic menace? Shall we, knowing his primitive racial needs, arm him and pit him against the poor white of the South? Shall the educated class of the South to whom the lower classes, both white and black, look for guidance, indorse a policy which will certainly promote racial warfare?

It is all very well to ignore racial hatred in New York and Chicago, with a policeman at every corner and politics behind every policeman, but do it long enough even there, and a time will come when there will not be policemen enough. To-day if the hand of official "protection" were withdrawn, the negroes of these cities would have short shrift. Labor fears and hence hates the man who can underlive a church mouse, be he Chinaman, negro, or Malay. Shall we see a negro and Malay exclusion act? In the South policemen do not patrol the fields, and race hatred must be kept down if only for the sake of the black. Read any account of a southern race riot and see who usually furnishes the funerals. Almost always the black.

There was never before on the face of the earth a people more law-abiding, patient, or long-suffering in the face of great temptation than our white yeomanry of the South. Living beside an alien race which they know to have been the cause of their poverty, which they recognize as having corrupted their manners, their morals, and their speech, and which above any other race degrades labor, they spare him. If you have

race riots on tap at the North from a beginning labor competition. what would happen were that mongrel city brood exposed to the temptations daily long present at the South? Our people have been brought down, but they still have the Saxon virtue of the courage that dares refrain. Do not press them.

To see how best to educate our two races at the South, let us look into the recent progress of this section and see what it shows. In 1895 there were about two and a half million spindles in the South, at the close of 1899 five million spindles, to-day over six million. What part has the negro labor played in this extension and what part the white? In furnishing the raw material, the cotton, he plays the old slave-day part, but in the function of the new South, in manufacture, he has no part. It may be asked has he had the chance? Yes, in Charlotte, N. C., and in Charleston, S. C., he has been tried in the clothing factory and in the cotton mill, and he has failed in each case. The reason of his failure was the absolute lack of moral responsibility. While perhaps capable enough, an excursion, a circus, or a revival always had claims upon him in excess of his obligations as an employee. You may make him a perfect physical imitation of the workman, but morally he is the negro still.

We have just seen the first great labor strike in the South; for months four thousand white mill-hands stood out against their employers. These mills could have been filled at any time with cheaper negro labor, but it was not done. When the cold practical logic of economy turns down an opportunity like this there is a reason. The reason was the absolute mercantile distrust of the moral stamina of the present black.

While the negro came out of slavery illiterate, he was not ignorant of the trades and the mechanic arts; he was the smith, the carpenter, the shoemaker, the tanner, of the plantations of the South. Trained to labor as few white men were, and with labor ever in demand, he is still the laborer and the common mechanic, rarely the skilled artisan. He has not kept pace with his opportunities. All this is suggestive, and leads to the conviction that it would be folly for any state to enter upon the industrial training of its deficient race while the

laboring class of its higher race is equal to any training and any effort. We cannot equip both, and to equip the negro to the neglect of the poor white would be a grave political error and an economic absurdity.

The average negro is so light-hearted, so gay, and so free from care, that he gives a pleasant impression, but in all his actions he shows the mimic. He provokes an involuntary smile, and we ignore the lack of the genuine article. These characteristics are generic, and, in varying degrees, they make up our idea of the negro to the extent that we habitually discount his faults, vices, and defects. In fact, we set for this race a different standard from our own. The result is that any old suit makes of the negro a "dude," reasonably fluent speech makes him seem the "orator," while a fair address and intelligence so dumfound us that such a negro "shines as a one-eyed man amongst the totally blind." He is never what he seems. What we call a "good" man-servant may be, and sometimes is, an absolute liar, something of a thief, and quite a rascal. A "good" nurse or cook may be anything, provided she can nurse and cook. We pay no more attention, as a rule, to the moral atmosphere of the kitchen than to the stars of heaven, and the kitchen and our children suffer. We pour out our blood and treasure on the literary heathen of China, and shut our eyes to the greater need of missionaries at home. What the negro needs as a race is moral training, some "thou shalt not," something to form character. When we have given him a morality which will save him from degeneracy, and the hand training which will make him an even respectable servant or laborer, then, and not till then, may we think of the technique of the higher industries.

The public-school training of this people should be primarily a Sunday-school training; a moral training, given by those to whom morals mean more than words. This training the whites must give financially and, in large measures, personally; for there are not enough properly qualified teachers of the negro race to do this work. In the midst of peace and opportunity we now see daily from this race spontaneous evidences of reversion to savagery which make us utterly distrust the influence and the capacity of those thus far responsible for their training. It seems as if every paper adds something new to the catalogue of negro crime.

Their moral training should be supplemented by the three R's, and such simple training in agriculture and the domestic arts as all will need. The negro race is essentially a race of peasant farmers and laborers, and their education should first be directed to improving them as such.

It is claimed that since education has raised up for this people its own leaders, the problem is solved. Far from it. An education that makes leaders at the expense of the led, is a failure. Every negro doctor, negro lawyer, negro teacher, or other "leader" in excess of the immediate needs of his own people is an anti-social product, a social menace. Neither in the North, the South, the East, nor the West can such a professional man make a living at his calling through white patronage; and to give him the ambition and the capacity, and then to blast his opportunity through caste prejudice and racial instinct is to commit a crime against nature. Nature made the white man and the black; it made the natural and unalterable prejudice between the two races, and hence the crime lies at the door of him who knowingly attempts the impossible. In equal measure what is true of the professional man is true of every trade and calling in which the negro's natural qualifications are not first considered. As a source of cheap labor for a warm climate he is beyond competition; everywhere else he is a fore-ordained failure, and as he knows this he despises his own color. When a race is in such a condition that every paper issued by its educated class carries advertisements of nostrums openly claiming to produce such changes in hair and skin as will make the black man less a black, what are we to think? When its reading, and hence its higher, class give such patronage as to maintain these advertisements in their papers year after year, what would you give for the influence on them of any "leader" whose skin and hair bore, in however slight a degree, the same racial stain? The very solution of the negro problem is a part of the white man's burden.

But it is asked how are we to continue to educate the negro at all and avoid future political trouble. In answer I say: Base his franchise upon a property qualification, and give him for once a legitimate stimulus to work. He has never been offered an attainable ideal before. To-day the partly educated black, jail-bird or preacher, looks with con-

tempt upon the negro whose only forte is honest work and accumulation. Let us change this and make the tax-payer and not the politician the racial ideal. The temptation to spend is inherent in the human race: to learn to save is to cultivate man's highest power, the power of inhibition. When a man can hear and obey any "thou shalt not," monetary or moral, he is improved as a citizen. The Jew has had this mandate longer than any other race, and he is the greatest of all accumulators, and the least criminal of races. The negro is the most criminal, and he needs the mandate.

One truth about the trouble with our negro ballot in the past is instructive.

The poor white in competition with negro labor has had to work his children to live. The negro easily underliving him, was able to use this same white man's taxes in the public school, and hence has given his children the rudimentary knowledge now necessary to vote. This is fast making a reading, voting, pauper class of blacks and an illiterate, working, tax-paying class of whites. Which of these classes has most interest in the state and most right to be heard? This political paradox must be changed, so changed that it will still allow us to work for the salvation of the negro. With an educational suffrage the first step toward improvement—education—is the first act in a political feud. Let us be done with it and be free to help him and make him help us.

As for ourselves, let us go back to the old rule of the South and be done forever with the frauds of an educational suffrage. Let us break up the game that produces political professionalism. Let us return to the political status we had when we furnished the men of America. In national politics also let us strive for truth and consistency. We cannot be high and mighty in the Philippines, and high and holy in Cuba, and maintain the respect of the world. It is now more than a generation since the war, and our fanatical altruists have posed long enough. Let us see that the hypocrisy that now ties our hands in Cuba is the last act of the comedy. We of the South are by heredity the expansionists of America, and as we must expand, let us strive to be honest expansionists; let us boldly say dollars in lieu of duty and land in lieu of liberty.

*NEGRO EDUCATION IN THE SOUTH—A REPLY TO
DR. BARRINGER'S PAPER.*

JULIUS D. DREHER, PRESIDENT OF ROANOKE COLLEGE.

The education of the negro in the South, taken in its broadest sense, is the most difficult problem before the American people to-day. It is not a simple, but a complex problem. If it were simply to provide good schools for the colored people, the task would tax the wisdom and resources of the South; but we have to deal with the more difficult question of so educating the negroes that their relations to the white people may be finally so adjusted that both races may live together peaceably on a just economic and political basis. In any serious discussion of this problem, we may as well take it for granted

- (1) That the negroes will remain in the South;
- (2) That the Fifteenth Amendment will remain a part of the Constitution; and, consequently,
- (3) That the negro will remain a voter.

We are confronted, therefore, with a great humanitarian problem, which is also economic and political, and which, while being national, is also in a peculiar sense, a southern problem. How shall we so educate the negro as best to develop his manhood, make him a valuable economic factor, and fit him for intelligent citizenship?

After more than thirty years of effort in trying to solve our problem, we all agree that it was a grave mistake to suppose that with a ballot in his hand and a book under his arm the negro could make substantial progress simply by acquiring a certain amount of knowledge in ordinary schools. We believe that it was also a mistake to establish at first so many institutions of higher education, a large proportion of these being called universities. But the negro has had thirty-five years of freedom, during which he has made considerable progress in acquiring education and property, so that it would be a greater mistake to assert to-day that he does not need higher education at all. If we think for a moment how many ignorant teachers and preachers are trying to instruct the

negroes, we shall be quick to recognize their need of many more educated men and women than are now to be found among them. In order to advance in civilization, every race needs educated leaders—concrete examples of what the best of the race may aspire to be; but what the negro certainly does not need is a class of educated idlers who wish to live simply by their wits.

It seems to me that for many years to come the education of the negro should be of a very practical character, such as is given, for instance, at Hampton and Tuskegee. The prevalence and increase of crime throughout our country may well cause us to suspect that our system of education for the white people might also be improved by introducing more of the practical and industrial into our public schools. As almost every line of industry and business is open, at least in the South, to the competent of both races, there seems to be no need for a radical difference in the education of the masses of the two races. It might be well to give more attention to moral and religious (not sectarian) instruction in all our schools. As to the "Sunday-school training," advocated by Dr. Barringer, that should be left mainly to the negro churches; but I believe it would be a distinct advantage to the negroes at present if they had more white teachers in their Sunday-schools and also in their other schools.

As the white people own nearly all the property, and as the negroes are mainly laborers on farms, the education of the latter should be to as large an extent as possible industrial and practical, in order that they may the more readily make a living and improve their mode of living. Little can be done to elevate any people until they begin to acquire property and independence, until they become self-supporting and self-respecting, as we have learned from our costly experience with our Indian tribes. We must teach the negro the value of steady habits, so that he may become a reliable workman; the necessity of economy, so that he may gradually acquire property; the importance of raising the standard of his social and domestic life, so that his character may be improved, and the need of education, in order that he may be fitted for intelligent and patriotic citizenship. The low standard of living among the negroes tends to depress the price of labor, and thus injuriously affects the white workman. Wherever there

is a low standard of living and of morals among the colored people, the white people suffer from it; and if in any part of our country there is marked improvement in the general condition of the weaker race, the stronger race will be favorably affected by such progress.

If in any line of industry the negroes bring sharp competition to bear on white workmen, it is not a matter to be wholly deplored on account of the latter, for this very competition will cause them to become more efficient in their trades, and efficient labor, as we all know, is a crying need of the South. If there is danger that the white mechanic may be displaced by the better trained negro mechanic, let us not for that reason give the latter less industrial training, as suggested by Dr. Barringer, but rather let us provide the same sort of education for the white man, and then let there be an open field for fair competition on the basis of merit. It is to be hoped that our southern people will not discredit their own profession of interest in the negro by shutting against him doors of opportunity for making a living as has been done at the North, where his position and inferior advantages and opportunities to better his condition is so discouraging as to account largely for race deterioration and crime. If odds are to be given in the race of life, industrial and political, surely the Anglo-Saxon, with his centuries of education, achievement, and accumulated advantages will not be so lacking in chivalry, generosity, and Christian spirit as to ask odds at the expense of a weaker race, which is only now fairly setting out, with uncertain step but steady purpose, on the ample highway of a larger freedom and higher civilization.

In the solution of our problem the fortunes of both races in the South are involved. We must help to lift the negroes up or they will drag us down. As the republic could not exist half free and half slave, so no commonwealth can long prosper with one-half of its citizens educated and the other half illiterate. We must convince our people that no investment pays better dividends than that in brains. In Massachusetts, for instance, where the best educational facilities are freely provided for all classes alike, the average price of a day's labor is more than double the average price in the southern states: and, although that commonwealth is the most densely peopled in the Union, the census just taken shows that its population

increased more than twenty-five per cent. in the last decade, while that of Virginia increased less than twelve per cent. In the South every effort should be made to lengthen the school term for the children of both races, and we ought to hear nothing more of that unwise and unpatriotic suggestion to divide the school fund between the races in the proportion of taxes paid by each—a proposition against which I am happy to know that Dr. Barringer protests.

The more education and property the colored people acquire the better for the state, for they will thus become more valuable citizens. If the negroes of Virginia had as much property *per caput*, and as high an average in intelligence and education as the white people, does any one doubt that the State would be immensely benefited? And if we could to-day lift up the entire colored population in the South one hundred per cent. in property, education, character, and general civilization, would we not be far on the way toward the solution of our problem? That problem, as well as all the other problems of humanity, must be solved, if solved at all, by the power of religion and the right sort of education.

After a somewhat careful study, I have come to the conclusion that the negroes are generally more eager to educate their children and improve their condition in life than are the middle and the poorer classes of white people. The self-denials and sacrifices of colored parents to educate their children would make a story at once pathetic and inspiring. The present able state superintendent of schools in Georgia told me nearly two years ago that he had frequently used with good effect the example of the negroes when he was urging white people to take more interest in the education of their own children.

We who have spent our lives in the South, and especially those of us whose experience and observation ante-date the Civil War, know well how much the contact of the white people did to civilize the negroes during slavery. Wherever this contact brought the races into relations of closest sympathy and interest the best results were produced. As educators we know that unless a teacher has the confidence of his pupils, he can do little more than instruct them from the text-books, while the more important work of molding character is scarcely touched. So in adjusting the relations of the

racess in the South, mutual sympathy and confidence are as much needed as education from books and in trades. The negro is naturally influenced more by the acts and example of the white man than by his words. In working out our problem it is of the highest importance that the negro should trust the white man as a friend and well-wisher, and that the latter should set an example of absolute fairness and justice in all his dealings, as well as in making and executing laws. The blighting results of reconstruction left a wide political gulf between the races. To bridge that gulf should be the aim of the statesman, teacher, minister, editor—of every true patriot of both races in public or in private station.

It must be counted as unfortunate, therefore, that recent legislation in several states has seemed to justify the negro's belief that the white people are unwilling to do him justice; and it is also to be deplored that in so many cases of all sorts of crimes mobs of white men in all parts of our country have trampled law under foot by undertaking to do what should be left to the calm deliberation and decision of courts and juries, after the evidence on both sides has been duly presented and considered. Such examples of injustice in making laws and of lack of respect for laws on the statute book, hinder the good work of establishing and maintaining harmonious relations between the races, and thus far render the solution of our problem still more difficult. Example is more powerful than precept. Lawlessness breeds lawlessness, hatred begets hatred, revenge incites to revenge. If we sow the seeds of wrong and injustice, of hatred and revenge, of cruelty and brutality, we cannot expect to reap the fair fruits of Christian civilization.

If it be true, as Dr. Barringer asserts, that "a distinct generation is coming with an hereditary intelligence sharpened by adversity, but with their very mother's milk they have drawn in a hatred of the negro race that is a hate infernal," then it is high time to do missionary work to save the civilization of the white people of the South. Such hatred is no part of our religion, and has no place in our civilization. And if white people are growing up with such diabolical hatred of the negro, what answer do you expect this "man with the hoe" to make to such a challenge in the next generation? But I do not believe that southern mothers are teaching such bitter hatred to their

children; and it is difficult for me to understand why Dr. Barringer makes such a bold assertion. It seems to me to have little, if any, foundation to support it; and if I did not know that his creed is that of the stern orthodoxy of the Presbyterian Church in the South, I would suspect that he had been reading Universalist books and had thus been persuaded to adopt a much milder idea of things infernal; or else, we must charitably suppose that when Dr. Barringer speaks of "a hatred of the negro race that is a hate infernal," he is simply indulging in superfluous rhetoric.

As one deeply interested in all the facts bearing on our problem, I wish Dr. Barringer would produce some proof to substantiate also the statement that "we now see daily from this race spontaneous evidences of reversion to savagery." White men occasionally act like barbarians in America, as they have been recently acting also in China and elsewhere, but we do not believe for that reason that the race is reverting to savagery. Neither do I believe it about the negroes.

At the present time when the negro is being eliminated as a political factor, it may seem inopportune to speak of educating him as a voter; but I am discussing this question in the firm belief that it cannot be settled by temporary make-shifts of doubtful morals and still more doubtful expediency. Whether it takes one century, or two, or five to solve this problem, we may be sure of one thing and that is, that it will never be settled by injustice. The truth may be so obscured now as to be only dimly apprehended by people in the South, but it remains true that it is the chief glory of our country that it is great enough to give equal rights before the law to all classes of its citizens of whatever race or condition. If it be taken for granted that the suffrage has been made too free throughout our country, it must, nevertheless, be admitted that at the present stage of the negro's advancement, whatever restrictions are placed on the elective franchise, whether of education, or property, or both, should apply with equal justice and fairness to the voters of both races alike. And it should be borne in mind that it is a far wiser policy to fit men for intelligent citizenship than to disfranchise any considerable number on account of illiteracy or poverty. For as James Russell Lowell so pertinently says in his address on democracy: "It may be conjectured that it is cheaper in the long run to lift men up

than to hold them down, and that the ballot in their hands is less dangerous to society than a sense of wrong in their heads."

Our southern people, with their love of fair play, will not long tolerate laws which put a premium on the intelligence of the negro and on the ignorance of the white man,—laws which incite the former to make the utmost efforts to qualify himself for the intelligent exercise of the elective franchise, and which encourage the latter to remain in a state of chronic apathy with regard to education. A law which in the letter discriminates against the negro and which has an "understanding clause" by which it is intended that he shall be further discriminated against at the ballot box according to the whims of the officers in charge, is a discredit to any civilized state that pretends to legislate on a basis of equal justice to all its citizens. Such laws operate to the injury of both races. The negro is profoundly discouraged in his efforts to educate and improve himself; he resents the injustice done to him and still further distrusts the white man, while the latter loses respect for laws which permit such injustice. Already from Mississippi and Louisiana we are hearing reports of alarming apathy among the white voters, indicating that there is little political life in those states. As a matter of fact the election returns of last fall show that there is one congressional district in West Virginia, and others in various northern and western states, in each of which more votes were cast than in all the congressional districts together in either Mississippi or Louisiana.

We have happily passed the period when negro domination was possible anywhere in our country. Any state in the South could now pass laws of absolute fairness to restrict the suffrage without the least risk that the evils of the reconstruction period would ever be repeated. Hence it is our plain duty, as well as good political policy, to treat the negro with sympathy, justice, and absolute fairness, and to condemn in individuals or states anything like duplicity, chicanery, and injustice in dealing with him.

Let us not forget that the negroes are not to be blamed for their present situation. They did not come to America of their own accord; they were patient and submissive through generations of slavery; and they had little to do in gaining their freedom. Instead of taking part in the struggle which

involved their freedom, the slaves, as guardians and protectors of the families on the plantations, exhibited a faithfulness to their trust which should entitle them to the lasting gratitude, kind consideration, and patient forbearance of the white people of the South. The suffrage was thrust upon the freed negro when he was wholly unprepared to appreciate and discharge such grave responsibilities; and, in spite of his mistakes and blunders, it should be said in justice to him that in his political life he has been rather sinned against than sinning. But he is learning. His political illusions, with others, have been dispelled by the stern logic of events. He now realizes that the road to manhood and character and independence is a long one, and the journey painfully tedious; that there are no short cuts, and that he must at last work out his own civilization as the Anglo-Saxon gained his, through centuries of effort and struggle and conflict. We cannot, however, turn a deaf ear to this last child of the centuries in his appeal for all the help and encouragement we can give him.

The negro is now our trust, our charge, and our burden. We dare not be faithless to that trust. We should not forget that the white man's burden will become even heavier in the coming years if he withholds his sympathy and help from the black man in his efforts to lift up himself and his race. We dare not do him injustice by any policy of industrial or political repression or suppression, and we cannot afford to degrade our Anglo-Saxon manhood by hating or wronging our weaker brother in black. By as much as we are superior to him in civilization, by just so much are we under the greater obligation to help the less favored race in every worthy endeavor for moral, social, and material progress. Whatever may be the fate of the negro in the future, we should not shrink from the responsibility of doing our duty manfully in the present; and, if we do the right as God gives us to see the right, we may with unfaltering faith leave the consequences to that gracious Providence which has blessed our nation through all the eventful years of its history.

“For right is right, since God is God ;
And right the day must win ;
To doubt would be disloyalty,
To falter would be sin.”

DISCUSSION.

H. E. FRISSELL, PRINCIPAL HAMPTON INSTITUTE.

I approach the discussion of the subject before us with a certain reluctance for I realize that there are men in this audience and on this platform who know much more about this problem than I do. For though I have lived in Virginia for many years, I am not to the manor born. I realize that this is a southern man's problem, that if it is to be worked out at all, he is to do it, and that we of the North can only help. If I have any fitness for the task it is because I have had such good teachers. For years I have sat at the feet of Dr. Curry, whose grand work in the cause of common school education is known to you. I am glad of a chance to express publicly to-night my sense of obligation to him for the sympathy and help that he has rendered Hampton. I take no such dark view of the relation of the races as Dr. Barringer does. I have lived in Virginia for twenty years. During all that time I have worked alongside of southern white men, most of them mechanics, and I do not believe that the average southern white man hates the black or that there is any danger of a race war. Most of our shops at the Hampton School are in charge of southern white men, and I have never found a more loyal, devoted body of men, or men more interested in the improvement and uplift of the negro youth. I should be glad if I had time to tell you stories showing the pride that these white men take in the progress of their black protégés.

I live in a community where the blacks largely outnumber the whites, and where both whites and blacks receive the highest wages that are paid in any part of this state. There is the least possible friction between the two races. It may be that I am not an unprejudiced witness in this matter of the relation of whites and blacks, for I have been connected with a negro school that has received continually the strongest evidences of sympathy and interest from the governor and superintendent of instruction down to the plainest citizen of the state. Year after year the senators and representatives of this state have pleaded in the halls of Congress for an appropriation for Indians. Through Dr. Curry, that eloquent apostle of education for every man, white or black, the school has received generous appropriations from the Slater and Peabody funds, and from every part of the country have come assurances of kind feeling. It is not easy under such circumstances for me to believe in race hatred or race wars.

Some years ago there was a suggestion that the school's industries, which are quite extensive, were interfering with the industries of the town. It was proposed by the citizens, and cordially seconded by the school authorities, that a committee of senate and house of delegates be sent down to investigate the matter. A hearing of three days was given

in the county court-house. Witnesses were summoned from every walk of life, merchants, mechanics, and farmers, white and black. There was not a single case of a man who wished the school withdrawn. Not only was it shown that the school was bringing thousands and tens of thousands of dollars into the town, not only did merchants show that their trade was largely helped by this negro school, but one white contractor after another testified that he had gotten his first start in his business in helping to erect some one of the school's sixty buildings. The farmers testified as to the better stock and machines, and the improved methods of farming which the school had brought into the community. From every class there came the most cordial witness to the fact that the school was not only not a hindrance but a great help, not only to the blacks but to the whites. They showed, what I firmly believe to be always the case, that just as one finger cannot be fattened without the others, so you cannot lift up one portion of a community without lifting up all of it.

The report of the joint committee of the senate and house of delegates is one of the strongest campaign documents that the school has ever received. In it Judge Cardwell and his associates say: "The institute has been a great benefit to this county and to Hampton, giving employment to a large number of citizens, white and colored, bringing annually tens of thousands of dollars to the community. It has been one of the means of building up this part of the state; population has increased, every branch of business been made more prosperous, and, indeed, it is a self-evident fact that the Hampton Normal and Agricultural Institute has spent a vast amount of money in the community, bringing great benefit to all classes of citizens."

This testimony as to the value to all classes of the proper education of the blacks, and the kindly relations resulting from it, comes from some of the wisest lawyers and business men of this state. But similar testimony to that given in regard to Hampton has been given in the case of the schools started by its graduates all over the South. Booker Washington was a graduate from Hampton and started a school on the same plan in Tuskegee, Ala. We have sent fifty of our graduates to help him carry it on. In his autobiography, which is just appearing in *The Outlook*, he bears witness to the uniform kindness shown him and the school by every class in that community. He was called to make the chief address at the opening of the Atlanta Exposition and was cheered to the echo. I much doubt if there is any white man in the South more cordially loved and honored by the whole South and the whole country than this black son of Hampton and the Old Dominion.

What Mr. Washington has done at Tuskegee in a large way hundreds of Hampton graduates have done all through the South in a small way. I went not long since to the town of Lawrenceville in Brunswick county in this state, where a Hampton graduate has started an industrial school. I met the leading white physician of the place. He told me that he was the school physician and commended the work. I found that the leading lawyer of the place was the school's treasurer. Every white man in the town whom I met had only pleasant words to say of

this colored teacher who had started in the black belt of Virginia a smaller Hampton.

I could take you to certain counties in this state where not many years ago the blacks bore no part of the burden of taxation, but to-day are paying one-fifth of the property tax; I could take you to counties where crime is reduced to a minimum and the relations between the races are of the pleasantest. There has been an increase of the land holdings of the blacks in the country districts of Virginia of nearly one-third in the last six years. Hampton has sent out between five and six thousand young people since its founding. So far as we can find out there has been only one of them behind the bars, and there has been absolutely no complaint of unkind treatment by the whites.

What has been true of Hampton graduates has been true of the blacks that other schools have sent out. The leading citizens of Winston-Salem, N. C., have helped a young colored man to start a school, a model black colony, and a farm. They have themselves subscribed generously and have done all in their power to improve the blacks. When I was last in their beautiful city, they told me that in that black community of hundreds of souls there had never been an arrest made or a legal paper served. That shows what can be done when southern white men really take this negro problem in hand. Prof. Jerome Dowd, a professor in Trinity College, North Carolina, in an excellent article in the *December Century*, on "Paths of Hope for the Negro," says: "The field is broad enough for both races to attain all that is possible for them. In spite of the periodic political conflicts and occasional local riots and acts of individual violence, the relations between the races in respect to nine-tenths of the population are very friendly."

I have watched with great interest for the last ten years the labor problem being worked out near my home, in one of the largest ship-yards in the world, where whites and blacks labor side by side. There have been fewer strikes and less labor trouble in that great yard, with its thousands of workmen, than in almost any yard of its size in the world. Instead of the blacks pulling down the wages of the whites, the wages paid to both are the highest in the market. In an undeveloped country like the South, which needs all labor that it can possibly obtain, with vast tracts of land waiting to be cultivated, with untold resources of iron and coal to be developed, the last thing to be feared, it seems to me, is a race labor war. I have traveled largely in the South; I have talked with all classes of men. The one thing that faces planters and manufacturers is scarcity of labor: the planters tell me that their men are drawn off to the mines and the railroads. The wage of the laboring man, both white and black, is rising, and that means prosperity for both races, but especially for the white man.

The Hon. John Temple Graves pleads eloquently for the removal of the blacks. But whenever there is a hint of the removal of any of them there comes the loudest protest from every class in the community. Not long since a movement was made in one of the agricultural counties of Georgia to take away the blacks. The planters begged that the exodus

be stopped, declaring that if it went on they would be ruined. A friend of mine tried to move a colony of blacks from Alabama and Mississippi to Mexico. He declared to me that the greatest difficulty he had to encounter was the opposition of the southern white men. The truth is, people all over the world are turning their eyes continually toward the Southern negro laborer, realizing what many a southern man has told me, that the blacks when properly treated are the best laborers in the world. Shrewd, long-headed Germany has asked Booker Washington to send some of his men to raise cotton in South Africa. In the December number of *The International Monthly*, Mr. Washington says that within the last two months he has received letters from the Sandwich Islands, Cuba, and South America asking that the American negro be induced to go to these places as laborers. In each case, as he says, there would seem to be an abundance of labor already in the places named. It is there, but it seems not to be of the quality and value of that of the negro in the United States.

In the testimony given recently before the United States Industrial Commission, again and again southern white men have stated in the most emphatic language that the negro is the best laborer that the South has ever had, and is the best the South is likely to get in the future.

We have been hearing much of late to the effect that the negro is dying out, that he is thoroughly criminal, that education ruins him, and that he is altogether valueless as a laborer. The census seems to show that he has increased from four to nearly ten millions since the war, that he has accumulated nearly a billion dollars worth of property of his own, and that as a free laborer he raised four times as much cotton in '99 as he did as a slave in '50.

Is it quite just to say of this people that it "stands at the door of the South a criminal beggar?" It is not strange that in the demoralization following emancipation crime should have increased, that the negro should have often confused freedom with license and thought that it meant freedom from labor, that the negro father and mother should have had little idea of family life or of the proper way to train their children, but the suggestion that education is the cause of crime, or that an increase of intelligence in any part of the community is harmful, is certainly not to be entertained in this home of Thomas Jefferson.

Mr. Washington has received from three hundred prominent southern white men answers to these questions:

1. Has education made the negro a more useful citizen?
2. Has it made him more economical and more inclined to acquire wealth?
3. Has it made him a more valuable workman, especially where thought and skill are required?

Nine-tenths answered all three questions emphatically in the affirmative. A few expressed doubt; only one answered no.

REPLY.

BY PAUL B. BARRINGER.

By previous arrangement Dr. Dreher and Dr. Frissell replied to Dr. Barringer's paper, and in reply to Dr. Frissell's criticism of the words "criminal beggar," Dr. Barringer presented the following statements:

A few years ago a balance sheet for the blacks and whites of Virginia stood as follows:

For negro criminal expenses.....	\$204,018
For negro education.	324,364
For negro lunatics.	80,000
	<hr/>
Total negro expenses.....	608,382
Total negro taxes.....	103,565

Annual loss to Virginia account of negro..... \$504,817

The above report was made by the state auditor and was quoted in Hoffman's *Race Traits and Tendencies*, page 301. It will be seen from it that the annual net loss on the negro population of this state (Virginia) is over a half a million of dollars, and that the total negro taxes paid is even less by one hundred thousand dollars than the sum annually expended by the whites to repress negro crime.

Secondly, Dr. Barringer called attention to the report of the Virginia Penitentiary for 1899, where there were among the state convicts only 404 whites as against 1,694 blacks, giving on the basis of population negro criminality as 7.4 times greater than the white. The latest reports of the state penitentiaries from Maryland to Texas show about the same results, rising to 9.4 and 8.0 in Georgia, where progressive municipal administration draws the negro to town, and falling as low as 5.4 in Mississippi where the negroes live in the country, and where white domination and negro disfranchisement are most complete.

These facts, Dr. Barringer stated, warranted him in making this clear statement of the situation.

THE DENOMINATIONAL COLLEGES AND THE HIGHER EDUCATION.

BY GEORGE SUMMEY, CHANCELLOR OF SOUTHWESTERN
PRESBYTERIAN UNIVERSITY.

It has become somewhat the fashion to speak in depreciatory terms of the denominational colleges. They are represented as incapable of doing the work of higher education, as behind the times, as out of sympathy with the so-called

“new education,” as obstructionists in the way of higher attainments in learning and greater value in academic degrees. This tone of disparagement has been noted almost everywhere, but especially in the great gatherings of public teachers, and has become more or less popular. The public press, too ready to ally itself with aught that savors of a criticism of things ecclesiastical or denominational, has echoed and re-enforced the effort to decry. Like many other fashions, this one will soon pass. The sober second thought of wise people will recognize and appreciate the facts, and will recoil from anything that appears to be a low estimate of that educational effort which for ages was all that the world possessed, which stimulated and developed our present secular institutions, and which must from the very nature of things continue to be a powerful factor in the higher training of the masses of the people.

It shall be the aim of this paper to set forth the facts, that they may speak for themselves. These will show that the day has not yet come when the denominational colleges may be safely retired or ignored; that they have done too much to lay the foundations of higher education and make it what it is to-day to yield readily to the pressure that is against them. In the consideration of their relation to the higher education there will be no intended disparagement of the principles or methods or results of the other institutions. These, whether founded by individual enterprise and philanthropy, or by civic or state organizations, have their work to do which none others can do, and are indispensable. When they are alluded to in this paper it will be only to emphasize the importance of certain lines of work which they may not, in the very nature of the case, pursue, and with equal regard to the fact that there are lines of work which the secular institutions alone can accomplish and from which the denominational institutions must scrupulously abstain.

The past of denominational education, with its history, its conditions, its marvelous results in maintaining education, its stimulation of men's minds, need not be traversed. No more need be said of it than that but for the faithfulness of the Church to her trust, in an uninterrupted series not of years nor of decades nor even of generations but of centuries, the world would not have to-day that wide-spread knowledge, that intellectual ambition, that consciousness of the needs of man-

kind, that impulse that has formulated itself in public institutions of all grades, which make this closing week in the nineteenth century the most brilliant in the educational history of world. The debt which mankind owes to denominational effort can never be paid. For ages no other effort was made. Men may not lightly esteem that past which has given the glorious present. It will be sought now to show that they may not judge that it is only a past which denominational education may claim, but that the principles underlying its work are living yet and active yet. Practical inquiry among the secular institutions will reveal the fact that most of the leading men and most of the leading ideas in them have been imported from the denominational institutions. And why? Because principles are unchanging; because, while education may advance, change, expand, enlarge, there are certain stages or aspects of it, even up to the verge of professional training, which are as invariable as are the methods at a mother's knee or the influence of a father's life and will upon his growing son. What a mother and father have done in the past they will continue to do. In the same manner what the denominational institutions have effected for growing youth they will still effect.

And first, as to the number, sufficiency of equipment, and adequacy of means, the denominational institutions are a tremendous factor, the equal of the undenominational, in the higher education. Avoiding mere details and tables of figures, upon which the writer has spent many weeks of careful investigation, let us take simply the results of them. According to the best statistics attainable there are four hundred and eighteen institutions in the United States professing to do the work of the higher education. Of these two hundred and eighty-one, or sixty-seven per cent., are denominational. One hundred and thirty-seven are what we may call the secular institutions. Of the total number it may be granted that very many are unworthy of the name of college or university, and are doing evil to the cause rather than good, but it is no less a fact that there are fewer denominational institutions that have thus only a name to live and only a pretence to their work than there are such among the undenominational. Taking a productive endowment of one hundred thousand dollars each as a minimum for worthy work in the higher education, it will be found that of the secular schools which do not possess this

amount the proportion is fifty-one per cent., and of the denominational schools which do not possess this amount the proportion is thirty-eight per cent. There are, all told, one hundred and seventy-nine institutions of both classes whose endowment is one hundred thousand dollars and upward. A careful investigation of the actual income of all the institutions shows that about the same number have an annual income of twenty thousand dollars and more. Of these one hundred and seventy-nine, one hundred and nine, or sixty-one per cent., are denominational. Of the one hundred and nine thousand students enrolled last year in these one hundred and seventy-nine colleges and universities, forty-three per cent. were in those called denominational; or, if we subtract the registration of the twelve most largely attended state universities, such as those of Minnesota, Michigan, Illinois, Pennsylvania, and others, where professional students make up the bulk of the enrollment, and whose numbers reach nearly twenty-six thousand, a percentage of fifty-six will be found in the denominational colleges. Of the one hundred and fifty-four million dollars of productive endowment of the one hundred and seventy-nine colleges named, thirty-six per cent., or, if we omit the endowment of the same twelve indicated above, forty-eight per cent. will be found in the denominational institutions.

From these statistics it will be seen at a glance that the day has not yet come when the denominational institutions may be safely dispensed with, or relegated to a lower plane of work, or be assigned an insignificant place among the forces that make for the intellectual development of our land. On the contrary, their number, their students, and endowments alike indicate that they are doing and are capable of doing a work immeasurable in its results and power. By their location, widely diffused in all parts of the land, by their number, far surpassing the number of the secular institutions, by their attendance, largely exceeding that of the others and furnishing to them a great proportion of their material for technical and professional training, by their accessibility to the masses of student material, by the economy of their administrations and the comparative inexpensiveness of travelling to and attending them, they offer especially to the poorer classes of the intellectually ambitious, opportunities which can be found

nowhere else. They are doing a larger amount of genuine work and on a smaller capital than the other class.

Next, in respect to the primary end of their existence, as compared with the secular institutions, the denominational colleges and universities are an indispensable factor in the problem of higher education. Founded by the churches, their ultimate object is not merely intellectual development, but intellectual development as a means to an end, viz., the up-building of character in man. Character and manhood are the supreme need, as they should be the supreme end, of society. Man making is, as viewed from the wordly standpoint, the end of all disciplinary and educational processes. More than the others the denominational colleges seek as the ultimate object of their work that elevation of character of which a cultured mind is but a part. They endeavor to impart their education under such conditions as to make the all-round man. Founded as they are, they can legitimately do this work and they have done it, as witness the products everywhere. But the secular or general schools may not do this. Their aim is purely intellectual, with only so much of the moral training as comes from the intellectual apprehension of ethics or under restraints which would secure the behavior of the student that he may attend uninterruptedly to his intellectual duties. The undenominational institutions may try to have all their students face the right way, but the denominational can legitimately try to make them go that way. A study of the rolls of the alumni of the denominational institutions will reveal the fact that this great aim has been accomplished. The very lists themselves will thrill the heart of every patriot and of every lover of education. The highest and noblest and best in all that enters into human life and human society, in culture, thought, philosophy, government, religion, and statecraft, has sprung from this rich and fruitful source. The very leaders themselves of the secular education have been drawn largely from the denominational schools. That the secular schools feel their lack in this respect as compared with their sister institutions, is indicated by the struggle which some of them are earnestly making to maintain, in some sort of connection with themselves, and yet necessarily apart from their regular work, classes for religious culture, as Young Men's Christian Associations, classes for Bible study and lectures,

and the like. As Dr. Thornwell, the South's greatest advocate of state institutions, put it, "The great problem to be solved in this country is the introduction of religion, the whole religion of the Bible, into public institutions of learning. That problem must be solved, or the Church will be driven to establish institutions of her own."

Next, the powers usually governing the two classes of institutions indicate that the denominational schools must be here to stay. They are dominated by the Christian sentiment and the Church authorities of the land. This sentiment is a constantly rising and prevailing one, and must hold with a firmer and ever firmer grasp its principles and work. Its changes are all progressive, or in the line of advancement. The secular institutions, on the contrary, are more or less influenced by political environment or the changes about them. It is well-nigh impossible to eliminate the political element from the state institutions, and to secure for them that impartial support and freedom in opinion and work to which they are entitled. The temptation to small politicians to interfere, to meddle, to tinker, is too great to be resisted. It is a sad sight to witness how assiduously many university officials must needs wait upon legislatures and legislators to secure the universities permanent interests and to guard against constantly proposed legislation which will affect them. And too frequently it is a fact that freedom of opinion on debated questions is qualified by the matter of tenure of office, and that teachers and opinions must reflect pot-house politics. All honor to those, and they are the overwhelming majority, whom we see rising above these influences and facing their duty though it cost them their official head.

Next, as to the methods of the higher education, the denominational colleges and universities are indispensable. While some of the institutions of this class give technical instruction, and offer the best training to specialists, and while some of the secular institutions embrace in their organization the best features of the curriculum, or other opportunities for general culture, it is nevertheless true that the denominational institutions are in the main engaged in giving general culture, or a liberal education, while the others, especially the great universities, are pressing more and more toward technical, special, and professional education. From the very nature of

the case, the work of the latter must be in the main spectacular and pragmatic. It must be in such form as to show practical, tangible, measureable and ponderable results. It must have something to show in order to satisfy the taxpayer from whom the appropriation comes. The work of the denominational schools is basal, fundamental, broad. To-day, were these abolished the great bulk of work of the general kind would be eliminated from the higher education. Can this be afforded? Can the drill and discipline of the essential features of the general culture course be dispensed with, if we would have vigorous minds and high thinking for the later development of the special course? Can there be any true ability along special lines without that broad culture which will enable the student to grasp the truth in its manifold relations? Does special work, severed from liberal culture, develop the mind or enlarge its capacity? It is said that in the pin factory a single pin passes through the hands of sixteen men, each one of whom does his part upon it before it is ready for the market. How much of power can that man develop who tends one machine a life-time, or what can he become in the way of breadth of thought? Specializing without adequate previous training or the acquisition of a previous liberal education is the curse of the day. It dwarfs the intellect, narrows the horizon, and by a shortening of the radius of man's activity and power reduces him to a mere machine. The man of broad culture becomes the thinker of his age, the man of special culture the actor, perhaps. But is not the thinker infinitely superior, even though he be only a theorist, a dreamer? It is he who delves into the mines of truth and brings up their hidden treasures, while the actor stays upon the surface and merely traffics in what the other has brought forth. The typical denominational college affords this liberal culture. It is no wonder that from it come the finest specimens of specialists or technical students who afterward adorn the typical secular institution. Carlyle has well put it that "The college is only a key to a library." In the fashion of the day, and the multiplied opportunities now afforded for special training, the great practical bulwark against the danger of losing sight of that general culture and broad thinking which make the best minds is the denominational college. The training along special lines, sometimes

begun in the very kindergarten stage, the attempt to adapt studies and work to the supposed bent of the individual mind before that mind has had proper drill and culture, and liberal training and discipline and practice, is mental murder. "Education along the line of least resistance" is a fashionable notion. Against this educational crime the denominational colleges are the chief defence.

In this connection it may be added that even the special training of the secular schools, if wisely effected, depends upon the previous work, practically up to maturity, accomplished in a liberal education. Specialization is, in its last and proper analysis, differentiation. The student first amasses a store of facts. Out of this he gathers certain ones that are somewhat related. From the latter he rises to the next step on the pyramid and brings together those that are more closely allied. From these he reaches another and narrower plane, and at last arrives at the apex, the specialty. In the ascent each higher course rests upon the broader beneath it. These lower, broader courses are laid most largely to-day in our denominational schools.

In this connection, too, emphasis may again be laid upon the fact that, from this difference of aim there comes a difference in the cost of an education which is no insignificant element in the solution of the problem of higher education for the masses. Technical and special education is invariably more expensive than general education, and must be so. The drill must be more individual and specific, the apparatus for instruction and experimentation must be more costly, the location of the institutions must be at distant points and in communities where living is most expensive, and for all these the special student must pay. The result is that the cost of the training is far greater than that in general education. Thus it comes about that even in the free state institutions, as well as in the larger institutions, such as Harvard, Cornell, Johns Hopkins, and others, the sons of the rich are chiefly the only ones who can profit by their elaborate equipment for special work, except in those cases, and they are comparatively but few, where scholarships are given and young men are practically sustained in their work. On the contrary, the denominational institutions are able to offer their general training at very much lower rates. They are located near to the sources

from which they draw their material, lessening the cost of travel. From their usual environment they give less temptation to extravagance in tastes, dress and living. In many other ways they invite a larger number of the sons of the poor to avail themselves of the advantages of the higher education. The larger university, the expensiveness of which is usually relative to its endowment, is largely for the sons of the rich, the church college for the sons of the poor. The church colleges are to-day actually giving in the Christian spirit more to higher education in free education than all others. It is a rare thing for any one of them to turn away from its doors any young man who is worthy and prepared.

Next, as to the character, personnel, and equipment of their teachers, the denominational colleges must continue to have a large place in education. These institutions seldom offer as large pecuniary remuneration as the others, but they have a force from which it is worthy of note that the others are wont to draw whenever they can, in their search for the ablest teachers. The instructors in them are usually animated by a high and noble spirit. "Meat, medicine, and money" are not their object, nor yet the mere pleasure or ambition of the mind. As a rule they are devoted to a cause rather than to mere intellectual exercise. They have the power which comes from an end beyond mere mental acquisition on their own part or mere educating of powers on their students' part. They recognize education as a means to an end, and that end not merely worldly but moral and spiritual. That end being with them from both conviction and conscience an exalted one, its loftiness reacts upon themselves, and makes them more and more jealous in the effort to accomplish the work set before them and the more industrious in preparing for it. They thus become the best teachers of the world. There are scores of men to-day among the most eminent teachers who have been offered flattering inducements to leave the denominational colleges and take places in others, who have declined the enticing calls and for conscience' sake and their work's sake have remained in the more poorly remunerative sphere. In the secular institutions, on the contrary, and especially in the state institutions, offices are held sometimes as the result of political favoritism or are bestowed for purposes of policy. A case of the latter recently occurred where it was notorious that

the controlling board felt that it must fill a vacant professorship from a certain quarter of the state which up to that time had not been represented in the faculty. In the same institution, and it is one of the best, another vacancy must needs be filled by none but a Baptist, because forsooth there was at that time a smaller representation of that body than of other religious denominations in the faculty.

Next, in the denominational colleges alone certain studies can be legitimately pursued that are essential to the higher education of men, studies without which a man is to-day really not a scholar of the highest type. Among these studies are ethics and sociology. True, there are ways of approaching these subjects in the secular colleges. But there is no true study of them apart from the sources and authority from which their principles spring, in the will of a divine law-giver and in the giving and adaptation of a divine revelation as a medium of bestowing the knowledge and authority. This source and this authority can be traced and studied and philosophized over nowhere else but in the institutions which recognize and appreciate them. Let it be carefully understood here that it is not of peculiar denominational propagandism that we are speaking, but of a totally different and more important thing, viz., the culture of youth on the basis of revealed religion.

And again, the study of that which above all else has made our English literature and our English civilization—the Bible, the Word of God—can be properly pursued, or pursued at all only in the denominational institutions. If studied at all in the secular schools it must be solely as literature and scrupulously apart from its religious features, except perhaps in their historical aspects. In the discussion of the use of the Bible in public institutions, the argument is largely on the side of those who oppose its introduction. The freethinker or atheist has a right to protest against it in the institution which he sustains. But all believers, and they form the mass of educators and of the educated people of our land, regard something else besides literature and history as the chief subjects of this book, and as the secret of the wonderful part which it has played in the life and work of mankind and even in its literary results. The secret of its sway and power is its spiritual relation to men. It teaches the principle of a life imparted by

supernatural gift. To study it without this fact in view is to study the bare facts of a science without regard to the philosophical principle by which they are related or out of which they grow. It is to attempt to know a system without knowing its reason or philosophy.

In view, then, of these facts it may safely be concluded that the day of the denominational college has not passed. They are yet and will continue to be a force in the educational world. Their number, equipment, endowment, and attendance show them to be the equal in outward importance and promise of their sister institutions. Their primary aim is that which is the supreme end of society. Their government secures them freedom from injurious molestation. Their methods meet and fill the great want in mental discipline and intellectual development. Their opportunity, especially with the poor, is beyond measure. Their instructors are animated and inspired by the loftiest possible motives. They appeal to the highest instincts and sentiment in the human heart and mind, man's religious nature. The subjects which they teach in connection with the higher education, and which they alone can legitimately teach, are vital in their nature and in their bearing upon true education. That they fall short in the accomplishment of all these ends and in the work to be done is granted, but so do the others as well. With all their defects and with all their shortcomings and with all their need to know more and to do better, they are here to stay.



DEPARTMENT OF SUPERVISION.

SECRETARY'S MINUTES.

First Session—Central School, Thursday, December 27, 2:30 P. M.

In the absence of the President, Superintendent William F. Fox, of Richmond, was elected President *pro tempore*.

A paper on "Flexible Grading" was read by Superintendent F. H. Curtiss, of Mount Airy, N. C. The paper aroused much interest and was ably discussed by Superintendents H. A. Hayes, W. M. Foulk, D. L. Pulliam, J. G. Wooten, R. J. Tighe, and L. S. London.

On motion by Superintendent J. G. Wooten a committee was appointed to inquire into the best methods of flexible grading, and to report at the next meeting.

COMMITTEE ON FLEXIBLE GRADING.

J. G. Wooten, chairman, F. H. Curtiss, H. A. Hayes, D. L. Pulliam, C. B. Gibson, J. H. Phillips, Warren Easton, J. H. Hinemon, J. H. McCallie, W. M. Foulk, and W. K. Tate.

By request of the authors, and on vote by the department, the paper of Superintendent J. G. Wooten on "Industrial Training as an Aid to Intellectual Culture," and that of Superintendent H. C. Gilbert on "Pupil Co-operation in Government," were ordered printed in the proceedings without reading before the department.

The meeting then adjourned.

Second Session—Friday, December 28, 2:30 P. M.

The only paper read at this session was "A Plan for the Improvement of the Rural Schools," by Captain S. F. Venable, superintendent schools of Buncombe county, N. C.

This paper was heard with great interest, and was ably discussed by Dr. Frissell and Dr. Dickerman.

The department elected officers as follows:

OFFICERS OF THE DEPARTMENT OF SUPERINTENDENCE.

President—Superintendent R. J. Tighe, Asheville, N. C.

Vice-President—Dr. J. W. Southall, Richmond, Va.

Secretary—Superintendent H. A. Hayes, West Point, Miss.

W. K. TATE,
Secretary.

FLEXIBLE GRADING.

BY SUPERINTENDENT FRANK H. CURTISS, MOUNT AIRY, N. C.

During the past three or four decades there have been mighty upheavals and many revolutions in the educational world. Many problems have been solved, and many of the obstacles to successful teaching removed. We have not always, however, held right onward in a straight course, but frequently have chased some phantom—some will-of-the-wisp idea, which has led us into educational bogs and pit-falls.

The great question which confronts all educators to-day is that of suiting a course of study to the real, practical needs of the child, whom we meet every day in our school experiences, rather than attempting to suit the child to the ideal course of study which may be only the creation of an overwrought imagination.

The proper grading of a child is one of the most important considerations in his entire school-life, and, since school is the arena in which he is to be trained for the stern conflicts of life, it likewise affects his entire future. If he be graded too high he becomes discouraged and often does not make the effort which he is really capable of making, but becomes an incubus and a hindrance. If he be graded too low, then he is inclined to become lazy, indolent, indifferent—a menace to the progress of the entire class.

A course of study is very often made with the idea of meeting the needs of the average pupil. There is no such thing. The Lord has never yet created an average child. The flesh and blood, the mind and soul, that the teacher meets with daily in the school-room is an individuality, having individual needs, capabilities and possibilities. Possibly some of us have lost sight of the fact that there have never yet been two children exactly alike, or possessing the same mental and physical ability. There may be the same home environment; the same opportunities and advantages; the same incentives to noble achievements, but there will not be the same ambition, the same inspiration, the same work accomplished, even when those children come from the same home and are fos-

tered by the same loving mother's care. It is unreasonable, then, to expect the same results from forty or fifty pupils in the same grade, coming from homes widely different in culture, refinement, and literary atmosphere. That there is a great difference in the degree of natural ability possessed by different children in the same class or grade every teacher well knows. Some children can accomplish in two years as much as others can in three. Should the teacher attempt to proceed rapidly enough to meet the requirements of the brightest pupils the dull ones become discouraged and lose interest. If she proceed slowly enough to accommodate her instruction to the dullest the bright ones have not enough to do, and consequently become inattentive and demoralized. Thus it would appear that, in this respect, the teacher is placed between Scylla and Charybdis, and that on either hand disaster threatens. Her course must be straight onward in mid-channel, past rocks and whirlpools toward that haven which promises safety; and this can be reached only through flexibility of gradation, as I hope to be able to show before I have finished this paper.

The graded school system has many advantages; it also has some serious disadvantages which must be met and overcome before it will attain to its greatest usefulness.

The one thing needful above all else, in my estimation, to make graded schools a success is such flexibility of gradation as will meet the individual needs of pupils—in other words, it is high time the grading of our public schools be made to suit the needs of pupils, and not longer attempt to make pupils suit ideal grading, which never has been, and never can be made practical or satisfactory, since the same grade in any school always contains some pupils who are slower, and others who are brighter than the *average*, which most teachers set up as the standard by which all others are to be measured.

The idea, which has already prevailed too long for the good of the graded school system, should be eliminated from the minds of educators, that all children, regardless of ability, health, and home environments, should be ground through the same mill, and that all must pursue the same inflexible course of rigid gradation, which, like the laws of the Medes and Persians, altereth not. In ideal teaching each pupil is left unencumbered to go as fast as his capacity and industry allow, and, as far as is possible, all teaching should tend toward the ideal,

for a teacher without a lofty ideal is a complete failure in the school-room.

It should be remembered that a lesson is not a fixed quantity which must be appropriated in its entirety, else no good results will be realized.

There may be difference in ability, and yet good results obtained. Since absolute sameness of ability to master a subject is not to be found in any two pupils, we should bear in mind that each may appropriate all that he can utilize, and yet there may be a great difference in the amount appropriated.

Whatever the advantages of individual instruction, and there are two sides to the subject, it is absolutely necessary that children be instructed in masses, and in order that these masses may receive the best instruction possible under the circumstances they must be classified. There must be such a degree of equality that all may participate to advantage, and this necessity gave rise to the modern system of graded schools. In dealing with the subject, we must keep constantly in mind the fact that we have two classes of pupils to deal with—one class for whom it is unnecessary to participate in the work, and another who is unable to appropriate it. For instance, unless the grading is carefully and intelligently done, there are to be found in every class bright pupils so far in advance of the rest of the class that there is little necessity of doing the work assigned, while some will be found so dull and so far behind that it is impossible for them to derive any real benefit from the work given. As Dr. Prince, of Boston, once said, in speaking of these two classes, "To one group there is success without effort, and to the other effort without success."

This inequality and the difficulty of regulating it is the principal objection, as I understand it, to the graded school. Perhaps one of the most difficult problems which confronts a superintendent is the problem of proper classification of pupils, and the success or failure of many a superintendent has depended upon his ability or inability to solve this problem. All classification of pupils is necessarily an ignoring in some degree of individuals, and hence is unjust to a child according to the rigidity of the classification, and I am convinced that in far too many of our schools this inflexible system of grading and promoting has done much to bring adverse criticism upon graded schools. A certain flexibility in grading

seems absolutely essential to the highest success of the system. The important question in classification and promotion should be: "Everything considered, is the pupil able to do the work of the grade to which he seeks promotion"? Every experienced teacher knows that it is feasible for capable pupils to work ahead of their classes in certain studies.

Exceptionally bright pupils should be promoted at any time during the session, whenever fully prepared for promotion, and this may make re-classification during the year unnecessary.

Experience has fully demonstrated that, although all the pupils of a grade may enter school together at the opening of the session, start together in their classes, and all attend with equal regularity—which is not the case, nevertheless,—it will not be long before marked differences as regards the ability of the pupils to grasp the subject matter will be observed, and a chasm will soon be formed which will go on widening until it finally becomes impassable.

In an ideal classification no such difficulty presents itself, since, in theory, it would seem that all pupils are so nearly equal in mental attainments, in home environments, and in opportunity and resource that grade after grade can be arranged and advanced with military precision throughout the entire school course. To the practical superintendent of experience such a classification, however, is theoretical merely, certainly it is not practical. Under the system of rigid gradation, it may be possible to arrange and classify pupils into groups, grades, and detachments, like toy soldiers on dress parade—advancing them with military precision throughout the entire school course, should they remain in school so long, but it should be remembered that it is possible for pupils to go through the different grades of the grammar school, and from the grammar to high school, on marks and percentages, and, when too late, the boy or girl is found incompetent to do the work required.

In a course of study for graded schools the time necessary to complete that course must enter largely into consideration, and right here the desirability of an elastic system of grading becomes apparent.

So much for ideal grading. As a matter of fact there are to be found in every grade of every school three distinct classes

of pupils: the precocious pupil, the pupil of average ability, and the dull, plodding pupil. To meet the needs of these three classes, if justice be done to each, we must employ a system of grading so elastic that it will enable a pupil, if he be in advance of the rest of his class, to be promoted, or, if he be unable to do the work of his class in a manner profitable to himself, to be demoted without losing the work of an entire session, and, at the same time, suffering humiliation and loss of self-respect by simply continuing in the class until the end of the year.

Statistics show that of every one thousand pupils who enter the first grade of our city graded schools six hundred and fifty are in the first four grades, three hundred in the grammar grades, and fifty in the high school, or the twelfth year of school attendance. It is highly necessary, therefore, that pupils, who are prepared to do so, should be advanced as rapidly as is consistent with thoroughness and not be retarded by the indolent and unprepared until all ambition and energy are lost, for no other reason than that the entire grade may be promoted together at the end of the session.

A wise classification of pupils in a graded system brings us face to face with one of the most difficult problems in the management of graded schools. In order that the greatest good to the child may be accomplished, school administration must be flexible enough to regard the interest of every pupil, as far as it is possible to do so, where the pupils are taught in masses.

Perhaps there is nothing more detrimental to the life and progress of a school than that of attempting to classify by trying to decide by averages. In a report, on paper, or in theory, such a system might present a creditable appearance, but when it comes to a practical test, which is the efficiency or inefficiency of individual pupils, the system is found to be defective. How unsatisfactory it is, let the superintendent, who has tried it, answer. The most important question to be considered in the graded school system is that of growth and not of promotion. A course of study should be so planned as to meet, as far as possible, the ability of a majority of the class. If this is done, only the exceptions in the class fall below or exceed the requirements of the course.

A prominent southern educator has forcefully expressed the idea of flexible grading in the following words: "Promo-

tion by wholesale or in blocks at the close of the school year is wrong in theory as well as in practice. Pupils ought to be promoted whenever they are ready. Education is not a matter of averages, nor of percentage, nor of one boy standing higher than another. Education is a matter of development. Teaching is only stimulation."

The pupils of a grade, far from all being on the same intellectual plane, really represent as many different planes as there are pupils in the grade.

In every grade are to be found some who are almost ready for the next higher grade, while there are others who ought really to be placed in the next lower grade or class, while between these extremes will be found pupils representing every possible phase of the work. Now, it would seem that the important question in the matter of gradation is: "Where will this pupil obtain the most good and in what class or grade will he receive the most benefit"? The answer to this question should determine the placing of the pupil. Now, the only thing which will make such a course possible is flexible grading.

I believe that it is quite possible to so arrange a course of study in our graded schools, and to have the grading flexible enough, that each individual pupil in the class or grade may receive material benefit and still have but few occasions for transferment during the session.

If proper classification has been made in the lower grades, there will be little or no difficulty experienced in the consolidation of classes as pupils advance from grade to grade.

Since, as statistics have shown, under the most favorable conditions only five per cent. of the pupils entering the city public schools ever reach the high school, the subject of consolidation in the upper grades is an important consideration, and one which must be met in the economy of administration. In our public schools there are few large classes that do not contain several pupils who cannot profitably continue the studies of the grade. They cannot continue with advantage in their present grade, nor can they afford to spend an entire year in doing nothing but review work in a lower grade.

What is needed is a system of grading *flexible* enough to enable them to review the subjects in which they are deficient, and at the same time continue in the grade in which they are in those studies in which they are proficient. For example, if a

pupil be deficient in grammar or history, but proficient in all of his other studies, he should be permitted to do the regular work of his class, and at the same time to review grammar or history, as the case may be.

It is my desire to demonstrate in this paper how, under a system of flexible gradation, such a course is not only possible, but advisable.

Teachers readily recognize it to be a fact that pupils, especially young ones, grow rapidly apart in classes, like runners in a race, if the opportunity of doing so is afforded them, and they ought to be allowed that opportunity.

It has been my intention to present in this paper no fine spun and chimerical theories, but rather practical realities, and such as have been thoroughly and successfully tested in the school-room. For this reason, therefore, I desire, even at the risk of appearing egotistical, to present the method of flexible gradation which we are daily working out and successfully developing in the schools over which I have the honor to preside.

Realizing some time ago that the system of rigid grading, which was practiced in our own schools, was not a success, and that the results secured were unsatisfactory; that bright and capable pupils lost time and interest by being required to "mark time" on account of the indolence, irregular attendance, or lack of ability of other members of the class; and that in many respects the system was a failure, we adopted the following:

When the pupils enter school for the first time, at the beginning of the year, they are grouped into three or four classes of about equal size, regardless of ability, as this is at that time an unknown quantity to the teacher. Since young pupils grow rapidly apart and require frequent re-classification, a few days only are necessary for the teacher to be able to re-group the children, placing each child in that class in which he can work to the best possible advantage. At any time during the year, whenever a pupil is found to be in advance of his class and able to do the work of the next higher class, he is at once promoted without having to wait until the close of the year; if, on the other hand, he is found unable to do the work in a manner profitable to himself and satisfactory to the teacher, he is at once demoted. The same idea is carried out in all

classes of all grades. Promotions or demotions are made at such times as are thought best by the teacher, who is always allowed to exercise her own judgment in the matter, she conferring with the principal or superintendent. In this way each pupil is given full and profitable employment; no pupil is held back and no one is pushed forward beyond his ability.

If the work of re-classification has been properly done in all classes of the grade, no class will contain any pupils who ought not to be ready for promotion at the close of the school year. The same course having been pursued throughout all the grades, each class is advanced one step, and each child has been given full and profitable employment during the entire year without interfering with the work of the class or being interfered with by any other member, and class promotions have been rendered largely or wholly unnecessary during the session.

It will be readily seen by this method, if systematically carried out, that the instruction has been as largely individual as is possible to make it where a large number of pupils are instructed in the same class.

As the pupils advance to higher grades the number of classes necessary to be formed in each succeeding grade will be fewer than those in the first grade, so that above the third or fourth grade possibly not more than two classes, or three at most, will be necessary in order to classify the pupils of a grade thoroughly as has been suggested, but the plan of classification, as shown in the first grade, should be carried out in the other grades with such modifications as the advancing character of the work and the consolidation of classes render advisable.

In the upper grades it may be found best to give those pupils who are deficient in some studies additional work by way of reviews. For instance, if a pupil is found deficient in arithmetic but fully prepared to do all the rest of the work of his grade, it is unwise and unnecessary to demote him in *all* of his studies, and thereby cause him to lose an entire year of his school life simply because he is deficient in one subject. Instead of demoting him in everything, let him continue the regular work of his class in those studies in which he is proficient, and, at the same time, do review work in the next lower class in the study in which he is deficient. Should he

be found deficient in several branches, it is conclusive evidence that he has been classed unwisely, and he should be at once put into that class in which he belongs, and this will remove all difficulty as regards the classification of that pupil.

By the time that the pupils are ready to enter the high school their ranks will have become so reduced that consolidation of classes will be found not only advisable, but, in most instances, necessary—especially will this be the case in schools having not more than one hundred in the high school, and where there is a limited number of teachers in the upper grades.

The principal difficulty in successfully carrying out the system of flexible grading as suggested in this paper, will be found in attempting to harmonize the idea of flexibility of gradation throughout the primary and grammar grades with that of consolidation of classes in the high school.

I am confident, however, that no such difficulty need be experienced, nor need there be any conflict between elastic grading in the lower grades and consolidation of classes in the upper grades. If the grading has been thorough and systematic throughout the grades below the high school, and the idea of consolidation of classes in the high school kept constantly in mind, this difficulty will have been reduced to a minimum, for by this time the ranks will have become so thinned from sifting and winnowing, through all the grades, that the slow, the indifferent, the indolent, and the careless will have been left by the way, or have, of their own accord, dropped from the ranks entirely, and thus a seeming difficulty overcome.

In establishing this system, however, in a school in which rigid grading has been long in vogue, the change will have to be made gradually. Let it be made a grade at a time, and let the first grade be the pioneer, so to speak, of this system, as it advances grade by grade. By the time the fourth grade is reached, the problem will be practically solved and victory assured.

The superintendent who attempts to revolutionize the system in a single year will find that he has undertaken far more than he can accomplish. The change will require some time, but let the old maxim be borne in mind, that "Rome was not built in a day." After several years of successful experience with this system, I am prepared to say that it can be put into

successful execution in any well-organized and well-conducted graded school having a course of study extending over twelve years or more.

When such a system of grading has been adopted, with the modifications which each school must make in order to preserve its individuality, and when rigid grading shall have given way to more rational methods, there will be no difficulty whatever in suiting the course of study to the individual needs of pupils.

In conclusion, let us hope that the day is not far distant when such flexibility of gradation will be everywhere inaugurated as will enable teachers to regard the individuality of pupils and children as beings endowed with reason and intelligence and capable of the highest development. When this golden era of education shall dawn, then will cast-iron formulas, inflexible rules and regulations give place to pedagogical principles, rational methods, and a system of flexible grading which will as far as possible, develop the individuality of each pupil rather than regard him as a part of a system of grading unyielding, inflexible and uncompromising. Such a system will be hailed with delight by all who realize wonderful possibilities in individual pupils, but who are largely unable to develop those possibilities under the present system of rigid grading.

PUPIL CO-OPERATION IN GOVERNMENT—BENEFITS AND LIMITATIONS.

BY SUPERINTENDENT H. C. GILBERT, FLORENCE, ALABAMA.*

I have taken the liberty of changing somewhat the wording of the topic assigned me. I do not believe in "Pupil Government" for our graded schools, but I do believe in "Pupil Co-operation in Government."

During the closing decades of this century, methods in school government have changed as much as methods in recitation or class-work.

* Submitted for publication, Superintendent Gilbert being absent.

The old-time "master" believed in "the divine right of the rod," and, therefore, used it for all offences against his royal decrees. The modern *principal* believes in governing with the consent of the governed. I must confess that my faith is not strong enough to adopt the motto of Principal John T. Ray, of the John Crerar School, Chicago. His motto is: "Government of the Pupils, by the Pupils, and for the Pupils."

We can only practice a pure democracy when we have an educated citizenship, and I doubt the advisability of placing the serious duties of government, in so great measure, into the hands of immature pupils. By my method *duty* is the covenant word that unites the teacher and the pupils in their aims and methods of government.

This is the second year the following plan of co-operation has been in use in our schools. Thus far we are pleased with its results.

PUPIL CO-OPERATION.

Aim: Mutual helpfulness.

Motto: Happy he who knows his duty and dares do it.

Officers: First and second drummers, first and second librarians, and first and second captains for the boys, and also for the girls of each grade.

Badges: Suitable badges or buttons may be worn by the officers. These badges should remain the property of the school.

Elections: The librarians and drummers are elected monthly by the school. The grade captains are elected by each grade every other Friday afternoon to serve for the following two weeks. (First and second grades appoint their officers.)

DUTIES OF OFFICERS.

The Second: When the first librarian, drummer or captain is absent, the second shall perform his duties.

Librarian: The librarian shall keep the books of the library in order on the shelves and lend them to pupils in accordance with prescribed rules.

Drummer: It shall be the drummer's duty to beat the time for all marching of pupils in, into, and out of the building, and at any other time the principal may desire.

Captains: The following are the duties of the grade captain:

First: To see that the yard is kept clear of scraps of paper, orange and banana peels, etc.

Second: To see if pupils are always in line at the given signal.

Third: To see if pupils miss the step while marching.

Fourth: To see if pupils are disorderly in line or otherwise violate the rules of good order in marching.

Fifth: To make an oral report just before dismissal each day to the teacher, and a written report at the end of the week for the principal. This report shall contain the number of violations under each of the points, one, two, three, and four, unless the teacher shall, for special and urgent reasons, ask for the names of violators.

N. B.—The captain should march beside his line.

Immediately after the captain's daily report, the teacher may ask those who were out of line, out of step, etc., to stand and explain the causes of such violations of good order. If the same pupils are repeatedly and purposely guilty, she may adopt suitable methods to correct the fault.

BENEFITS AND LIMITATIONS.

1. The captain's duties are not those of a spy or tell-tale, nor is the office a military one in authority. It is a medium through which *pupils and teachers may co-operate* for better order in marching. This means better order in the room after pupils are seated and at regular work.

2. It is a delight to see the officers "on duty." Yet, I am persuaded it is not one-half so delightful to the spectator as it is to the officer himself.

3. Personal interest in good order and all school work is sometimes begotten in pupils who heretofore have given trouble for lack of something to do.

4. It is a manly appeal to the performance of duty. They do it, not from compulsion, but because they "want to."

5. The pupil officer is a great help to the teacher by thus relieving her of this extra strain upon her nervous system. The teacher need not watch her line while marching except to show an interest in good marching.

6. In directing other pupils the captain learns to control himself. It is a lesson in individual self-control.

7. It is a practical lesson in civics, and if the elections are properly conducted, in parliamentary rules.

8. It is a strong lesson in patriotism, for, while the flag emphasizes patriotism as a sentiment, the drum emphasizes patriotism as a living, active force. Every public school should have both.

9. It begets a spirit of self-reliance.

10. The captain feels that he is trusted and he will not betray that trust.

11. Some of the worst boys make good captains and afterwards change for the better.

12. It teaches them to be respectful to elected officers. This is the duty of every citizen and should be inculcated at school.

13. Be careful to adjust, every day, all differences that may occur between the captain and his men.

14. Do not carry this plan into the monitorial system.

15. Do not give to any pupil too much authority or too many duties.

Our plan is not perfect, but we feel encouraged in our search after a spirit of co-operation. This is a live question and I believe I could express more clearly my convictions if I were present with my fellow superintendents. It "hurts" me to miss your discussions upon this and other important subjects.

Every school-house is an Independence Hall. Every school-bell a Liberty Bell. Every pupil is a soldier, every teacher a captain, and every superintendent a general in a great contest for the right.

This grand army of the republic, 15,000,000 strong, now only in training, will in a few years march against the worst enemies of our government—ignorance and vice. It would be well to nurture all of them under the sacred shadow of the Stars and Stripes, and to thrill them with the American drum-beat of life and liberty to all alike.

INDUSTRIAL TRAINING AS AN AID TO INTELLECTUAL CULTURE.

[Condensed.]

BY J. G. WOOTEN, SUPERINTENDENT CITY SCHOOLS, PARIS, TEXAS.

When the honored president of this department wrote me a few weeks ago to prepare a paper on this subject, I consented to do so. I did not notice particularly the wording, as he committed the subject to me, nor do I suppose that he did.

In one sense industrial training does not bear upon intellectual culture, but in another sense it does. I know that there are those who consider industrial training a fad, and there are others who think it an outright hindrance to intellectual pursuits. You will sometimes read from the pen of such words like these, "the so-called manual training school," the "popular craze," and the "late educational fallacy," &c. I have, during the past year, noticed these expressions in different school journals, and I have made it a point to inquire about the educational status of the authors. Mr. President, you would be surprised to know that in every case, save one, I believe, they not only had never tried industrial training in their schools, but actually had never seen its workings in a successful school. They had only read about its being tried, and from some one who was opposed to its introduction into a system of schools. 'Tis strange how prejudiced we sometimes become against those things we know the least about.

From my own experience in the schools of the South, from what I have seen in almost every section, I am constrained to believe that there is a place for industrial training, and that there is a place in which it may well serve as an aid to intellectual culture.

I hope no one present would think for a moment that it would serve as an aid to education in the higher institutions of the country. It might, however, for all I know; yet we would not place it there and expect it to aid in intellectual pursuits. Some of these erudite professors of Hebrew, Greek, and Sanscrit might think that such would naturally take up too much valuable time; and lead the student away from deep

literary research. Yes, this may be, but from what one might learn in reading the college and university periodicals, the same objection might possibly be raised to football and other manly games. If manual or industrial training is ever made a part of the course in such institutions, it will be done after the idea of the kindergarten, and introduced as a game or a play. While it would not be as hard work as football, nor one-tenth as dangerous, the time has not yet come for it to have a place in the higher institutions of our country.

I have heard a president of a university speak in favor of football and claim it as an aid to intellectual culture—the exercise, however violent, would make strong bodies, and strong bodies were necessary for strong minds, &c. It seems to me that there are some things about industrial education that might tend to develop the muscles and make strong bodies, but then there is the great misfortune of learning something that may be of some practical use in after life. This would never do. There seems to be an idea prevalent that anything that may be turned to practical account at once loses the name of culture, and is dropped from the list of requirements and optionals. There are some people who consider the knowledge of the common things about us to amount to no knowledge whatever. I once heard a graduate of Cornell wonder at the bray of a mule; he had never heard such before, and after remarking that it was “rather singular,” he asked me if the animal was sick. And yet this young man doted on “culture, don’t you know.” He could take a book or a magazine and follow the thoughts of some one else, but he could never originate anything, and this is the kind that is forever talking about “broad culture.” As my friend Jones once said, “Yes, broad like a pan-cake with about one thirty-second of an inch thickness.” Why is it that so many consider ignorance as an accomplishment, or at least a point in their favor toward being intellectual? I have actually heard young people boast that they did not know anything about this or that, most common, every-day avocation, and yet they claimed to be “*away up*” in social intellectuality, &c.

There was a time when it could have been said that the average graduate of higher institutions of learning was forced to forget much of his teaching and unlearn more, when he went forth to battle with affairs of life. Instead of being an

intellectual giant in the arena, he was forced to play the part of the child. I have seen boys so mystified and etherealized over the vaunted superiority of the ancient classics and the intricacies of higher mathematics, that they had hardly a grain of common sense left. I can recall the time when it was claimed that intellectual culture could be reached only after years of toil, grubbing after roots in the charnel house of the dead languages. No wonder we have heard so often of "book-sense," "learned fool," and other like expressions. It was not until about thirty years ago that we found out that one's intellectual culture could be aided by a close, systematic study of the English tongue. It was our every day language, and true culture came only from a foreign source. The time has come, my friends, when true culture demands something more than mere theoretical studies. There may have been a time when we could have spent a lifetime tracing the pet theories of the philosopher and dallying with the fanciful allusions of the poet. These still belong to high culture; but something more is demanded.

To be familiar with unaccustomed things and ignorant of well known affairs, can no longer be regarded as a mark of culture. Ignorance in no sense belongs to intellectual culture. 'Tis true we cannot be trained in all the useful arts, but the training in one alone will give a true insight to all the others. The truly cultured man or woman must know something about everything and everything about something. I rather like the expression "*an all 'round man*." You may place him anywhere and he seems equal to the occasion. He has become "used to things," and has done so by applying his knowledge to the practical affairs of life. The most cultured and accurate teachers, as a class, that I have ever had, came from an industrial school. Away with the idea that such training takes away valuable time that should be spent on more important things. Away with the excuse that these practical things can be learned later in life, when the necessity arises.

But, Mr. President, I desire to be more specific and give you my idea as to how and when industrial training can be made an aid to intellectual culture.

In the first place, we will look into the condition of the more indigent class of our population—especially in cities. No one seeks for high intellectual culture among such people,

though there may be minds there as bright as any to be found in the mansion. Their time is so taken up in procuring the bare necessities of life that they cannot think of culture of any kind. Suppose the children of such should be taught some useful art in the city schools, would not the condition of the family be greatly improved? From the necessity of doing the worst kind of drudgery they would be enabled to earn more, as skilled artisans; they would soon be able to place themselves beyond the point of physical want, thus gaining for themselves a possibility to improve their mental and social natures. The common laborer and the unskilled can hardly be expected to accumulate sufficient to permit them to become cultured, except in the rudest manner. Some one has wisely said that it was no trouble to be a philosopher in the fullest sense of the word, if the whole thing was backed by a large bank account. People to become cultured, in any sense, must be relieved in a measure of the absolute slavery that belongs to the "hewers of wood and drawers of water."

In the next place a school of industrial arts would aid intellectual culture in this way. If we had such a branch connected with our city schools we could keep children in school much longer.

Many parents feel that they can not spare their children, especially their boys, so long a time as is necessary to obtain even a tolerable education. We find in most cities that but very few boys stay in school beyond the eighth year. They are thrown into the whirl of business life in their teens and thus lose the opportunity of their lives. In many cases, if not all, industrial training would keep them from entering upon a business career until they become better qualified to do so. Many parents think it takes too long a time to prepare their children for life and its duties; whereas if it were known that useful arts or trades were being taught them, along with other studies, there is no doubt about pupils remaining in school life much longer.

Every superintendent knows that it is too often the case even with those who finish in our city graded and high schools that they are crowded through the course without giving sufficient time for intellectual digestion. I firmly believe if the course were strung out a year or two longer, and at least one industrial study pursued as part of the required work, there would be

better mental development, and a tendency to higher intellectual culture. It seems to me that anything that has a tendency to develop the mental faculties will advance intellectual culture. It stands to reason that any one well versed and practiced in any calling will be better equipped in every way than if an opportunity to be so had been denied him. A man that is regarded as a superior workman—well trained from his youth—will feel that confidence in his own native abilities that will lead him to improve himself in other lines. I believe that there are many instances where ambition to rise higher has been aroused solely through manual training in youth. There are boys and girls in my town who are notable examples of this, and when I know the results that have been reached by what some would call their self sacrifice, I am led to be all the more an advocate of industrial training. If a boy has learned a trade, if you wish to call it such, and can thereby lift his little brothers and sisters above want—place them in a position to secure a good education—he has, to my mind, accomplished much toward aiding intellectual culture—indirectly you may call it—but, nevertheless, credit should be given not only to so noble a boy, but also to the means by which he was empowered. Again, I hold that whatever tends to decrease crime, will, in nine cases out of ten, promote culture, intellectual as well as moral. I believe, and my position in school affairs has led me to believe it, that in a great many cases crime has been developed in children in our cities through criminal neglect. There are numbers and numbers of boys night after night on the streets of our cities, permitted to be there by parents who care not to control them, if they even have the power to do so. They are growing up with no occupation save that of the bar-room tough, the street gamin, and the thief. Their better instincts are being destroyed; their higher natures are being degraded, and their whole lives dragged down to the filth and mire of the slums. They know no vernacular but billingsgate; they recognize no salutation except through impudence, and they obey no law but the police.

My friends, the Young Men's Christian Association and its gymnasium will not catch these people; the Sunday-school can't reach them; the Salvation Army only brings forth their contempt, and I sincerely believe that the only way by which to raise them from the depths of their degradation and woe is to

put them to work, and to do this we must put them in schools where they may learn how to work. It is almost impossible to reach the moral nature when the salt has well-nigh lost its savor. We must divorce them from besotted and bestial appetites before that higher nature which admits of culture can be successfully reached. We know that the child that has been kept busy—that always has had something to do, that has been systematically taught to use his hands as well as his head and heart—is by far less liable to be led away by evil influences.

Pertinent to what I have been saying, allow me to add that along this line, the city marshals and the police forces of our cities are in a position to see and know more concerning the actual need of such unfortunates than those of any other calling. A few months ago, at the annual meeting of City Marshals and Police Union of the State of Texas, a report was made and adopted, looking to the establishment of state industrial schools. Prominent among the questions discussed was this: "The Youthful Criminal: How Restrain Him and Reform Him."

The position was taken and well sustained that the industrial school is the remedy, and it was so decided by that body of men.

Mr. President, I cannot see how any man can afford to so far forget himself as to object to industrial education. Among the arguments against it that I have lately noticed, is a long article from some one, declaring that industrial schools only made "bosses." The statement needs only to be mentioned to receive your contempt for its weakness. The whole claim of industrial training is not to make "bosses," but to enable those who work to do so without a "boss." I need not argue this question.

I will leave the question with you, assuring you that in this condensed paper I have left off many thoughts that might tend to throw light on this important subject.

I have left out the industrial training of the negro, because I spoke on that subject at Memphis last year, and besides, you have on the present programme others designated to handle this important question. I believe, however, that what I have said in this paper will, in most cases, apply to the negro as well as to the white child. There is one thing certain, we cannot, as southern men and women, ignore the "right education" of the negro.

SOME OF THE CAUSES OF ILLITERACY IN THE SOUTH AND THE REMEDY.

BY S. F. VENABLE, SUPERINTENDENT OF PUBLIC EDUCATION OF
BUNCOMBE COUNTY, N. C.

That illiteracy exists to a greater extent in the southern states than elsewhere in the United States, and that no promise of material advance in educational progress can be looked for until a remedy is found, none will deny. The wonderful progress made by the city graded schools throughout the South, and the splendid reputation of the academies, high schools, colleges, and universities, both in the past and the present, assure the investigator that the evil cannot exist there. It must be looked for, therefore, in our system of rural public schools, the one of all others the most liable to defects because of the careless handling of it in the past; for, indeed, the management of the rural public schools has not been with sufficient care, and the resulting defects have been well-nigh fatal to progress.

The Hon. W. T. Harris, the distinguished United States commissioner of education, says: "No educational problem begins to compare in magnitude with that of the rural school." This is true, and no one conversant with educational problems can for a moment doubt it. To fully understand the importance of the system of rural schools, let us note its magnitude and its weakness consequent upon this very magnitude. Close investigation shows that the universities, colleges, high schools, grammar schools, private schools, and city graded schools in the South enroll only twenty-two per cent. of the children between six and twenty-one years of age, leaving seventy-eight per cent. who must rely entirely upon the rural school for whatever education they may hope to attain. Hence, whatever may be the defects of the system of the rural public schools in any one state, the results must, from the great number affected by them, be great and far-reaching; and, again, because of the number affected, these defects and their results must be easily apparent to even the casual observer.

To one interested in human progress, and impressed with a sense of compulsion, urging him to do everything possible to remedy existing evils, search for causes, and try to remove the evils by removing the causes, how important must this question appear, involving the most vital interests of so many thousands of his fellow citizens!

Addressing one of the most important departments of this Southern Educational Association, composed of educators, many of whom, like myself, are in charge of large numbers of children to be educated, I must ask to be allowed, at this point, to call attention to an existing state of affairs, not only in this association, but in others that I have either attended or whose proceedings I have read, that has a powerful and most injurious influence in retarding the development and progress of the rural schools. While the rural schools contain seventy-eight per cent. of the children, leaving only twenty-two per cent. to all of the other schools; while the defects in these rural schools are so apparent in their results, and the progress of the other systems so apparent from their results, as well as from comparison of these results,—yet, despite all this, ninety-five per cent. of all discussions in these assemblies pertain to the schools attended by only twenty-two per cent. of the children, and not more than five per cent. of the discussions pertain to the schools in which the seventy-eight per cent. must receive all their school education. China with her four hundred million people, within nearly the same territory as the United States, has eleven per cent. of highly educated people—forty-four million. The United States has fifteen million people possessing this higher education, or 22 per cent. There is no reason to doubt that education was once general in China, but the concentration of all effort toward the education of a privileged class has brought about the present results—an educated privileged class of forty-four million with a remainder of 360,000,000 utterly illiterate. Let the educators of the United States take warning. China is not the solitary instance in the history of the rise and decline of civilization.

Having been an educator for nearly a quarter of a century in the state of the South that is most noted for its illiteracy, though not connected with the rural schools, a devotion to the cause of education, a desire to serve my people in my day and

generation, together with a state pride, have caused me to study this illiteracy of my state and especially of my immediate section. Why this great illiteracy? and why should it increase from year to year despite the influence of the public schools? Taxes are levied, school boards, superintendents and teachers assist in expending the money, but where are the results? This problem grew to be one of such interest to me that I accepted the position of superintendent of the schools of Buncombe county, North Carolina, hoping to be able to solve the problem and offer some method of relief by removing causes.

I need not tell you of the general condition of the schools of this state, the annual statistics reveal that—schools from two to four months in the year, inadequate school houses, and incompetent teachers, county superintendents, and boards of education. From its origin a state organization controlled by the dominant political party for the time being, subject to the whim and spirit of change of the dominant party, because to a great extent a part of the party machinery of the county, the school system has suffered with every change of parties. This has brought the schools into disrepute and contempt, breeding indifference to all educational interests. The schools became almost worthless and many children grew up in ignorance.

This cause of illiteracy while very apparent was not the most serious one, sad as it was. What was the cause and its solution was, on the surface, a very difficult proposition. Was it poverty? As county superintendent I made an investigation of the matter by going among the people. I found poverty, found it a hindrance, but not the cause of illiteracy. Yet this clue led to the solution of the difficulty, which I believe I have found, and which I hope may enable us to banish illiteracy at least from the mountains of North Carolina. Its application should give a great impulse to education, improving methods of teaching and adding dignity and respect to the schools. These rural schools should look up to the university and prepare their pupils for admission there. Then the university will cease to look down on these schools with pity and contempt.

A peculiar feature is presented on the map of the southern states east of the Mississippi river. Every one of these states, except Florida and Mississippi, pivot, as it were, upon that

portion of the Appalachian system south of Mason and Dixon's line. Maryland, Virginia, and North Carolina rise over its summits on the east, South Carolina, Georgia and Alabama on the south, Tennessee and Kentucky on the west. All of these states were settled first at the most accessible points along the Atlantic on the east, the Gulf on the south, and the Mississippi and the Ohio on the west and north. As each colony or territory came into the exercise of separate statehood and legislative control, the enactment of laws was almost wholly for the benefit of the older settlements. This is historically true, and this antagonism lost West Virginia to the Old Dominion. This antagonism of east against west on the Atlantic, south against north on the Gulf, and west against east on the Mississippi and Ohio, has been already apparent in many ways in the history of these states, and the antagonism has been disastrous to the educational interests of the Appalachian section as represented in the public schools. Access to the mountain section was difficult, population was sparse, and, to a great extent, the special needs of this section were ignored. Such a school system was devised as best suited the older and more prosperous sections, and was made to apply to all. As years passed on with additional legislation, the condition became more fixed. However unfitted to the needs of the section, the system, by both law and custom, came to be regarded as being as fixed and as unchangeable as the "laws of the Medes and Persians."

Such were the conditions I found in the mountains of North Carolina, and such prevail in the mountain sections of all of these states. I found that law and custom, the latter stronger than law, had fixed the time of opening the public school the same on the sea coast slope and the summit of the mountains—the fall of the year. The summer being unhealthy, this is very well for the coast. The fall and winter being very cold and wet and the roads frozen and muddy, it is not well for the mountains.

In my investigation of the question of poverty, this antagonism presented itself to me as a revelation. Poverty makes it impossible to clothe children so as to permit them to attend the schools in winter. The severe weather keeps away from school also nearly all the smaller children, even though their parents may be able to clothe them warmly. Is not a

chief cause of illiteracy and the backward condition of our schools to be found here?

The people of this section are naturally engaged in agriculture, the farms are small, and are worked by the family. The crops require the lands to be prepared as early as the middle of March; and from this time until October, those children over ten years of age are required to assist in the farm work, and, hence, can only attend school from October to March. What becomes of the children from six to ten years who are not required in the crop? How does the winter school affect them? Here was my question to solve. Do the children from six to ten go to school during the winter? If not, they are still illiterate when they reach the age of ten years, when they must go to work, and both the possibility and the probability are that they will never go to school at all.

Here was the probable source of the illiteracy of western North Carolina. Outside of the other many defects in the system of education, this appeared the most serious. From the school census of Buncombe county I found thirty-three hundred children in the county under ten years. From the monthly report of teachers I found that the schools, which I opened the first Monday in August, had about half of the children under ten years enrolled that month. There was a large falling off in September; more left school in October, and so on for the seven months of the school, until there were not over seven hundred in attendance the sixth and seventh months.

I felt sure that I saw my solution and that the remedy was before me. Here were seventeen hundred children, from six to ten, not attending school from year to year. After reaching ten they must go to work. The solution lies in getting them in school the four years from six to ten. Can it be done? The older children cannot go to school during the summer; they have to work. But the younger children do not have to work then. The summers are beautiful and healthy. Few clothes are needed, and hence poverty does not interfere.

Without any special help from the school law, but with a school board in full sympathy and accord, I opened twenty-six out of 103 white schools in the county on the 2d day of July, these twenty-six heartily co-operating with my effort. There was one teacher in each school, and the schools were graded

from the first to the fourth grade, inclusive, and no children of higher grades were allowed to attend. Of course these were schools for children under ten years. These schools continued for four months. Then the schools were opened for children over ten, and those who attended the summer school were not allowed to attend, except those who had been in the fourth grade of the summer school.

What are the results? Taking the reports of the same schools for the previous year I find that the enrollment was the same, and although only those from six to ten could attend, the average attendance was about the same as when all could go. Here was a startling feature, an enrollment and average attendance of from six to ten in the summer school, equal to the same in the year previous when all from six to twenty-one years were expected to attend their winter schools.

See how it affects the attendance from six to ten in the two years. There are in the census of these twenty-six schools 763 children under ten years of age. Of these there were absent from the winter schools fifty-six out of every hundred, or in round numbers 425. There were absent from the summer schools twelve out of every hundred, or a total of ninety-two. The summer school enrolled daily 671 of the 763 children from six to ten; the winter school had enrolled daily only 336.

The teachers were delighted; the children and parents were delighted, too. The teachers report that progress was beyond their conception. The children have taken an interest in the work beyond all that was hoped. The education of the children from six to ten certainly sounds the doom of illiteracy. Give me the education of the children of that age and I will show you a community free from the stain of illiteracy.

We propose in the future to open the summer schools about the middle of May and continue them five months. These schools will have four grades. In October another term of five months will begin for those who work the crops during the summer. All who attend the summer school, except the fourth grade, are excluded from these winter schools.

Time does not permit details of the system. It is a success. Properly conducted, with the improved methods now made possible with the introduction of the graded system, a higher grade of education will rapidly come on, and the pupil of the duplicate graded schools will soon feel that, instead of

the university being so far above him as it now appears, he can aspire to reach it, and in doing so will only have to walk from the door of the rural high school into the halls of the state university, or any college of the state. This day will come, and I pray God to hasten it.

DISCUSSION.

BY G. S. DICKERMAN, OF NEW HAVEN, CONNECTICUT, SECRETARY OF THE
CAPON SPRINGS CONFERENCE.

Superintendent Venable's account of his work is especially interesting because it deals with country schools. Here is a neglected field. The centers of population usually engross attention, and facilities of every kind for education in cities and large towns are all the while becoming richer and more varied. But the children who are growing up on the farms, in the woods, and among the mountains, are lost out of mind.

This is true in all parts of the country. It is true in New England as well as in the South. I lived for a number of years in the state of Maine, where there are only a few cities, and wide regions that are sparsely settled. In those sparsely settled regions one will find the rudest schoolhouses and conditions the most primitive. I have seen the old-fashioned spinning-wheel still in use in the woods of Maine, and I have seen it also in the mountains of North Carolina. I have seen homes in the wilder parts of New Hampshire and Vermont of which I have been reminded by those I have passed in similar spots in the South. And these back country people have seemed very much alike in the different places—not like people who have grown up in cities; usually they would find it hard to make themselves at home with these; but the back countryman of Maine would have no trouble in getting on with the back countrymen of any other state, north or south.

Now, what are our schools doing for these people? How much are their children sharing in the wealth of knowledge and culture which are supposed to belong to our whole modern life? And this question is not for the backwoods only, it is for our whole rural population, even to those who dwell like a fringe about the larger places. Why should not the welfare of country children have equal consideration with that of city children? Why should they not be provided with as good schools, as accomplished teachers, as intelligent methods of education?

This is pre-eminently a question for the South to consider, for the people here are most of them living away from cities. Indeed, there are few cities in the South. Massachusetts is sometimes referred to for the excellence of her schools, but Massachusetts is a commonwealth of

cities and large towns, and her way of educating her children cannot be applied everywhere. There is room in the South for a hundred states of the size of Massachusetts, yet Massachusetts has more people living in cities than all the Southern States together.*

Some may think it a source of weakness for the South that its people are so generally in the country. I question whether it is not rather a source of strength. For whence have come the strong men who have occupied the places of highest power and wielded the most commanding influence in all American history—men like Jefferson, Marshall, Clay, Webster, Lincoln? They have grown up in the country. Most of those who rule to-day in the life of our cities were born and reared amid quieter scenes. It is not wise for us, then, to set a low estimate on the country boy, nor to think that the advantages are all on the side of people who live in cities.

There is a certain promise for the future of our nation in the millions scattered over these vast regions of the South, which is not to be lightly passed over. There are qualities of character here that are all too rare in more crowded communities. The people of the South have escaped to a greater extent those foreign admixtures which play so large a part in the North, and are to be regarded as more thoroughly American, retaining in purer quality the traditions, usages, and modes of thought which prevailed in colonial times, and in the early years of the republic. The home is more dominant, family interests are better cared for, domestic life is deeper and stronger. One does not hear so often of divorces, and childless houses are not so common. These rural places abound in children.

Rural life, too, affords an environment which is highly favorable for the healthy unfolding of a child's life. There is not the excitement all around, not the intensity of action, not the struggle, nor the fret and fume of passion, nor the contrasts of splendor and shame. There is a tenor of events that is even, more tranquil. The atmosphere is not so gusty, nor so stormy. The influences encompassing one's growth are in better balance. All this tells as the years goes by, and a type of character appears in the country child which is quite different from that developed in the city. I believe in the country child, and partly on this account I have great faith in the future of the South.

I have looked into a large number of white schools in southern towns and made free to ask many questions. There has been a something about them which seemed to me unlike what I have found in other schools. The teachers have had a manner of their own which communicated itself to the pupils under them. If I were to try to characterize it I think I should call it an air of serenity. In it is the combination of strength and beauty, of grace and power. I do not know where else can be found so fair a product of the South as in these schools, nor so bright a harbinger for her future.

*According to the census of 1900 Massachusetts has twenty cities, each with a population of over twenty-five thousand; and the aggregate population of her thirty-three cities is 1,880,000, or two-thirds of the whole. She has also about one hundred and twenty other places, each with a population of over twenty-five hundred.

But such schools as these I refer to, well organized, fully equipped with educational appliances, and having a continuous course, except for the needed vacation, are to be found only in the more populous places. It remains to provide them for the scattered multitudes. The want of the South and the want of the nation is to establish duly qualified teachers in well arranged school-rooms so universally that all the children shall have access to the opportunities now offered to the more fortunate.

There are boys and girls in the most out of the way spots who are as gifted by nature as any in our land. In windowless cabins among the mountains and in log houses of the pine woods there are to-day, as there have been in former days, children who have in them hidden sparks of genius, powers undreamed of that may change the movements of the nation in their time. These children like other children should be given a chance. The nation owes it to herself and to her great coming interests to do what is required to bring out the best that is in them. We, too, owe it to ourselves to hasten in all ways a work so urgent.



DEPARTMENT OF HIGHER EDUCATION.

SECRETARY'S MINUTES.

First Day—Richmond College, Thursday, December 27, 2:30 P. M.

The meeting at Richmond College Thursday afternoon of the Department of Higher Education was comparatively small, but enthusiastic.

Many had been informed that the meeting would be opened at 3 o'clock instead of 2:30, the hour first appointed, and came in about that time.

Before the arrival of President C. W. Dabney, and on motion of Dr. W. M. Graybill, president of Rogersville Synodical College, Tennessee, Rev. George Summey, of Southwestern University, was made chairman, and John E. Johnson, of Franklin, Va., secretary. On taking the chair, Dr. Summey opened the meeting with a fervent invocation for divine blessing upon the meetings of the association.

President Dabney soon arrived and took the chair.

The first paper presented was that of President C. W. Dabney,—“Education for Citizenship.”

Dr. C. E. Taylor, president of Wake Forest College, discussed the question, “Is it Possible to Recover the Former Value and Dignity of Historic College Degrees?”

Dr. W. W. Smith offered the following resolution:

In the opinion of this convention, the right to confer degrees, which is granted by the state, should be so limited and supervised as to prevent abuse of the privilege.

Professor Stevens of Washington and Lee offered a substitute which was carried, and the matter will be discussed again to-morrow.

Nature study was discussed by Profs. A. C. Wightman of Randolph-Macon College and A. H. Tuttle of the University of Virginia, in admirable papers. Dr. Tuttle's was remarkably comprehensive.

Professor Remsen followed in a delightful speech in the same line.

On motion, the meeting Friday is to be held at the Union Theological Seminary at 2:30 o'clock.

JOHN E. JOHNSON,
Secretary.

Second Session—Union Theological Seminary, Friday, Dec. 28, 2:30 P. M.

In the absence of President Dabney, Chancellor George Summey, of the Southwestern University, presided.

Prof. Addison Hogue of Washington and Lee University read a paper on "The Greatest Present Need of Southern Education." The paper was discussed by Professor Smith of Randolph-Macon Woman's College.

President Harrison Randolph of the college of Charleston read a paper on "The Private College and the Public Schools."

Chancellor J. H. Kirkland of Vanderbilt University who was on the programme for a paper on "The State in Education" was absent.

The resolution offered yesterday was taken from the table, and, after a brief discussion, was passed unanimously.

(Minutes of second session made up by secretary of the association from report in daily papers).

EDUCATION FOR CITIZENSHIP.

ADDRESS OF THE PRESIDENT OF THE DEPARTMENT, CHARLES W.
DABNEY, UNIVERSITY OF TENNESSEE.

New times make new duties. New duties require new plans for the education of the men to meet them. The new duties before the American citizen in the next century need not be recounted at length to this thoughtful company. To those who know the past history of the world and love their country, the responsibilities that face us to-day appear almost staggering. No other subject, therefore, calls for more serious consideration by educators at the present time than that of the preparation for intelligent and devoted citizenship in this wonderful republic. We may not believe in that theory of "destiny" which would subdue inferior people with the sword and rule them from Washington, but we will all agree that, marvelous as the development of the United States has been during the century just closed, far greater destinies await it. It is still a new and audacious, yes, an awfully perilous thing we are attempting to do in America—to establish an ideal democracy in the

midst of a world of monarchies; to call all men to the suffrage and make each a sovereign; to address the Indian, the negro, the mongrel Cuban, and the eighty different races of Filipinos as brethren; to establish a fair distribution of the good things of this world with equal chances for the children of the rich and the poor; to educate seventy-six millions at home and twenty odd millions abroad in the principles of a true democracy and in the religion of Jesus Christ. Is not this a task to stagger any people?

But delicate as our international relations in the East, where European powers are endeavoring to extend their monarchies over an ignorant and confused people, now are, and responsible as is our duty to the dependent peoples whom we have already undertaken to help, our problems at home are even more difficult and vital. Our great financial problem is only half solved; the negro problem still hangs over us like a great dark cloud; the difficulties of governing millions of peoples in great cities are increasing as population and wealth increase. In the government which overthrew kings and hereditary lords by its first act, we have bred up the new aristocracy of wealth. A plutocracy threatens through the agency of trusts and combinations to destroy liberty and commerce and to enslave the laborer and the tradesman. Once the best land in the world for the poor but able young man, the United States is rapidly becoming as fast bound by caste and custom as are the older countries. The country which once called the honest laborers of all lands to come and build here free and happy homes, is now in danger of becoming the seat of a new slavery. Greedy corporations oppress their workmen until they break out in strikes which paralyze many branches of industry, destroy wealth, and throw thousands of innocent people into distress.

These are only a few of the dangers that face us at home. Are they not enough to occupy all our thought, to exercise all our love, to consume all our energies without undertaking to civilize millions of oriental races or to mediate between the great powers who would rend old China to pieces? Many of our best men still believe that we should continue to live in our continental isolation, and that we should say to Europe and Asia, "Fight your own battles to the death, and civilize the yellow races if you can. We will live apart in this happy land, and keep it for our children forever." But many others

believe that God in His providence called this people on the first of May, 1898, to come out from that happy isolation and to take its place among the nations of the earth and undertake its share of the work of civilizing and Christianizing the world. If this nation has a destiny it is to teach the world the glorious doctrines of the ideal democracy and of the religion of Jesus Christ, which are essentially the same thing, because they both are founded upon the doctrine of the brotherhood of all mankind.

Such are a few of the questions which face us to-day and call loudly for brave, intelligent citizens of the republic. But serious as are the problems that face us in our nation, it seems to me that those which we will have to solve in the South are greater still.

In the first place let us be frank with ourselves and seek an honest answer to the question: How has it come about that the South stands to-day in more perfect political isolation than she was ever in before except when she voluntarily went out of the Union and surrounded herself with armies and forts? A "Solid South" was certainly excusable; it was necessary once, but is it not a menace now, a menace, not so much to the country we all love and to the causes we must all work for, as to our own beloved Southland itself? This grand "Old Dominion," the mother of the soldiers who won our liberties and of the scholars who wrote our constitution, and this Southland, the training ground of the statesmen who through all the years have piloted the affairs of our ship of state, this land of Washington, Jefferson, Madison and Monroe; of Jackson, Clay, Calhoun and Hayne, the very home of American valor, manship, completely isolated politically, her representatives almost entirely shut out of the inner councils of the nation; this is a situation that must sadden the heart of any lover of his country, north or south, east or west; but it concerns us of the South, and especially the scholars of the South most of all. The discussion of the causes of this unfortunate isolation would necessitate the introduction of political questions, which are out of place here. However we may differ as to its causes, we cannot differ in our views of the duties which this situation creates for southern people, and especially for southern teachers. We will all agree that it is a situation which can not be tolerated by a noble people like ours for a

length of time. The southern people can not be isolated and shut out of the affairs of the nation for very long except by their own acts. It is our duty as the teachers of their youth to open their eyes to the perils of their situation and to train them for a less prejudiced and a fuller citizenship in their own great republic. If we had done our full duty in teaching them the principles of history, political science, economics and finance, and especially in inculcating a broad patriotism and unselfish devotion to principle as against the practice of miserable little pettifogging politics, may be we would not now be caught in this absurd and unfortunate condition. From the southern standpoint, then, fellow-teachers, our first duty is to train liberal-minded, large-hearted citizens not of a state only, not of the "Solid South" merely, but of the United States and of the world, in which we are to be in the next century the leading nation.

THE DEBASEMENT OF COLLEGE DEGREES AND ITS PREVENTION.

BY PRESIDENT CHARLES E. TAYLOR, WAKE FOREST
COLLEGE, N. C.

A short time ago I received a communication from the principal of a North Carolina academy to the following effect: An institution in an adjoining county to his own, though in another state, while doing about the same work as his, in quality and amount, has a college charter and gives college degrees. My correspondent has discovered that his academy is placed at a considerable disadvantage and that he is suffering therefrom. Young men and women are sent forth from the competing institution as masters and bachelors of arts, and in his communication to me, my friend raised the question whether, as a means of self-protection, he would not be justified in asking our legislature for a charter which would give him like privileges. He saw the absurdity of it all and did not wish to take this step, "but," said he, "no other course seems open to me."

This incident had turned my thoughts afresh into a not unfamiliar field, and I was still feeling a glow of sympathetic indignation when Dr. Dabney's letter was received, in which he invited me to prepare a paper for this occasion. In a rash moment I accepted the task, and in a thoughtless moment I mentioned the very large subject "College Degrees," which may have appalled or amused you when you read it in the programme. Perhaps it will be a relief all around if I straight-way put up some fences in this wide territory.

The only question which I propose to discuss is whether it is possible to recover for the old historic degrees their former value and dignity.

Perhaps our appreciation of their dignity will be freshened and enhanced by a glance at their historic development. They seem to have been an indirect outcome of the brilliant career of Abelard in Paris. For more than thirty years, in spite of conflicts with, and condemnation by ecclesiastical and civil authority, this independent thinker taught the hundreds who were attracted to him from all parts of Europe. His disciples became more bold and independent than their master had been. This led to the revival of an ancient law which forbade any one to teach without a license from the chancellor of Notre Dame. This authority agreed to issue licenses to those whose fitness should have been certified by the masters under whom they had studied. This license, which we would now call a diploma, designated its recipient as a master of arts,—that is, a competent teacher of the seven liberal arts. This agreement, which was a compromise measure, was made in 1213, and marked not only the origin of our academic degrees, but also the beginning of the University of Paris as an examining and degree-conferring body.

About the middle of the seven years course of study required for the master's degree, students began, in the course of time, to state and defend propositions. Each of those who showed merit in doing this chose or was assigned to one of the masters for advice, guidance and instruction. From the resemblance of this relation to that of the young knight—bachelor to the knight banneret, the student during the latter half of his work for the master's degree was called a bachelor of arts.

Within two or three centuries all the universities of central and northern Europe were modeled after that of Paris.

The degree given by these, which corresponds to our master of arts, is doctor of philosophy. The words master and doctor both mean teacher; and philosophy is the pervading principle of the liberal arts.

Oxford and Cambridge, in England, had long been educational centers. But during the thirteenth century the great universities were founded and were organized in scrupulous fidelity to the example of Paris. Thus Paris was a fashion-setter in education as it has since been in costume.

Early in the history of American institutions, and owing to the peculiar conditions of colonial life, the bachelor's degree, instead of remaining only a half-way house, was made an end in itself and was provided with terminal facilities of its own. This was in New England, but it may not be uninteresting to notice, parenthetically, that the first, though abortive, attempt at higher education in America was the granting in 1619 of ten thousand acres of land for a college at Henrico, the original name of the city in which we are gathered to-day.

Perhaps it will never be possible to restore the dignity of these degrees to the relative position once occupied by them. In former times the possessors of them were lofty and isolated and infrequent lights. In our time education has become so diffused that the whole general level has been raised, and individual lights shine less brightly when the whole sky is luminous. Excellent colleges and universities have multiplied until now there are many, where once there were few, who claim the right and really deserve to hold these degrees. But do not these facts make it all the more important and imperative that credentials should be inspected? If there were very few bachelors and masters, there would be more plausible excuse for lowering barriers and admitting the unworthy. But there is no need to go into the highways and hedges when the house is already well filled.

Some of us who can look back forty years or more can recall the respect—I had almost said reverence and awe—with which in our boyhood we regarded a man who had won his master's or bachelor's degree. I say a man, for women then were neither bachelors nor masters. It may be questioned whether the boys of to-day entertain such a feeling.

Perhaps there is no better proof of the change which has come to pass in the estimation of at least the bachelor's degree

than is to be found in the report made a few years ago, after exhaustive enquiry, by committees of The American Academy of Medicine. The condition was characterized by them as chaotic, and the conclusion was reached "that the A. B. degree does not represent a standard of training, and that many a B. S. or Ph. B. of one college represents more nearly the average qualifications for the A. B. degree than does the A. B. degree itself, as given by some other college." They found it necessary to declare that to be "a bachelor of arts from a respectable institution of learning," the time honored requirement for admission into the better medical colleges, was no longer adequate, because largely meaningless.

Three years ago the question was thoroughly ventilated in the National Educational Association. In that meeting President Rogers, of Illinois, spoke with decision and vigor of a class of institutions which were bestowing degrees upon unworthy applicants. "They graduate them," said he, "after an attendance for the allotted period without scrutinizing too closely the extent of their ignorance and confer upon them a degree which, in theory, is supposed to stand for high attainments. This sort of thing, impossible in Europe, should be made impossible in America. Such a condition of affairs is demoralizing beyond question. The tendency of it is all in the direction of low standards. It destroys the value of degrees. It imposes on the public a class of educational charlatans and works injury to the students whom it falsely pretends to educate. It multiplies the difficulties in the way of those institutions which are endeavoring to do their work according to the highest standards."

I do not propose to discuss the lamentable tendency in America to multiply academic titles and degrees until the real significance of a degree is obscured; nor whether the study of Greek should be insisted on; nor the extent to which elective studies should be allowed in an A. B. course. Few there probably are who would any longer dispute the fact that results have in most cases justified the admission of elective studies and that, under reasonable limitations, when offered by an institution which is adequately manned and equipped, they open as true a road to genuine scholarship as is offered by rigid curricula. President Gilman summed up this whole matter admirably when he said, "It is not essential that any one cur-

riculum should be followed in order to attain to the degree of bachelor of arts," but "it is essential that the candidate who receives that degree shall have received much instruction in ancient and modern languages and literature, in mathematics, in the natural and physical sciences, and in historical and moral studies. * * It is also essential that the candidate should pursue these studies in a public institution, under competent instructors, for a definite period, in a systematic way, and be subjected to examination."

Now, most of us know that the bachelor's degree, to say nothing of the master's, is not infrequently conferred on candidates who fall far and lamentably short of these requirements. Not a few so-called colleges in the South and elsewhere are not sufficiently manned and equipped to warrant their conferring degrees at all. The distinguished editor of a southern religious newspaper is said to have been asked as to the educational condition of a state from which he had just returned. His reply was, "Wonderful progress; they already have seven universities, and, when I left, were cutting the pine poles for another." And you have heard of the college president who surprised the people in a section which he was visiting by his knowledge of the thoughts and plans of his faculty until they discovered that this august body was composed of the president and his wife!

When inadequately manned and equipped institutions confer degrees they do an injustice to other schools which are doing just as good work, but which do not offer degrees. They also injure those colleges which are really doing thorough and honest college work, presenting, as they do, paths of less resistance to regular college degrees. They injure all higher education by watering and diluting the sum total of scholastic honors. They decrease the value, to some extent, and impair the dignity of every degree in our country.

Many of the class of institutions to which reference has been made are occupying useful spheres. We need many more of them. But we need them as academies, not as colleges. It is not their right to exist, but only their right to confer degrees which is here challenged.

Since the above was written, I have happened upon the following sentences from Professor Griffen, of Pennsylvania: "The interests of learning and the credit of the fellowship of

scholars require that the title of bachelor of arts be kept in its original repute. It is a grave injustice that one who has gained the degree at great expense of money, time, and labor should find that others have gotten it upon so much easier terms that it becomes almost worthless as a guarantee of acquisition."

Can anything be done for the elimination of the abuses to which I have referred, and for the protection of the value of college degrees? Perhaps not. And yet the end would be worth the effort. Therefore, I venture to mention three practical suggestions.

1. It is gratifying to know that there is a growing tendency to name (in parenthesis), whenever one's degree is mentioned in print or in writing, the name of the institution which conferred it. Should this practice become universal, a long step would have been taken toward the mitigation, if not the removal, of the evils referred to in this paper. But this alone would not be sufficient.

2. May not the desired end be reached through legislative action in the several states? The protection of the value of college degrees is already recognized by some states as one of their legitimate functions. Is there any good reason why this should not be the case in all the states? The several states give to boards of trustees the right to confer degrees. This is a recognition of the principle involved in control of the degree-conferring power. It carries with it the right and perhaps the obligation to exercise supervision of the privilege bestowed. Lawyers, physicians, pharmacists are required to pass examinations given by state authorities before they are allowed to solicit patronage. The conferring of bogus degrees is made punishable by law. These and many other instances at least suggest that there would be nothing irregular or exceptional in the control by the several states of requirements for degrees conferred by chartered institutions.

We have railroad commissions, labor commissions, insurance commissions. Why may we not also have educational commissions, one of whose duties should be to supervise, and in some cases to revoke the degree-giving power? Some of our southern states already have boards of education. But, so far as I am aware, none of these have exercised, even if they possess, this supervising and revoking power. Would it

not be clear gain if these boards possessed and exercised faithfully this authority?

The fact that an institution has already been chartered and endowed with authority to confer degrees would be no barrier to supervision by the same power which gave the charter. This is a principle which is well established in law. There is an implied condition that the privileges and franchises of a corporation shall not be abused. Corporations, moreover, are subject to such reasonable regulations as legislatures may, from time to time, prescribe, and which aim to secure the results for which the charter was granted.

Since the decision in the Dartmouth college case, it is customary for the state to reserve the right to amend or repeal charters without the consent of the corporations. This right is now generally provided for by the general law or constitutional provisions.

Of course, the laws for control of degrees which are now in operation in New York and Pennsylvania would not for many years to come be applicable within the bounds of our association. These provide that no institution shall receive the power to confer degrees unless it has property to the amount of \$500,000.00, has six professors whose entire time is devoted to giving instruction in college classes, has a four years' course of college study, and whose requirements for admission, in New York, cover four years of high-school work. If a financial standard, only one-tenth as high, should be adopted in our southern states, 103 out of the 164 "colleges" which now have the privilege would be debarred from conferring degrees.

These laws indicate the general direction in which our legislatures may cautiously and wisely move. The specific recommendations of the National Educational Association three years ago are worthy of careful consideration, at least, by the general assemblies of all our southern states.

3. Even in the absence of legislative action, the discussion and ventilation of irregularities in the conferring of degrees cannot but be helpful toward their removal.

A decided stand and formal deliverance by such an association as this will call attention to these evils and will help to create a public opinion which will be potent in their correction. Action on the part of one single state, or by a state

teachers' assembly would not be sufficient. Those who are persecuted in one city would find it easy to flee to another.

This is no new subject, a few salient points of which I have tried to present. It is old and trite. But the fact that the abuses show little sign of abatement, and the practical importance of the whole matter, are my excuse and warrant for projecting it afresh into the arena of discussion. This era of awakening and transition in educational conditions in the South is our opportunity for insisting that, while absolute identity in course of study is not to be sought or expected, all certificates of attainment shall be of genuine and nearly uniform value.

THE STUDY OF NATURE.

BY ALBERT H. TUTTLE, PROFESSOR OF BIOLOGY, UNIVERSITY
OF VIRGINIA.

The paper which I have the honor to present to you on this occasion is a discussion of the place and value of the systematic study of the phenomena and laws of nature, chiefly as related to higher education: as distinguished from "nature study"; the latter term having, at present, a definite and technical meaning, as denoting an important branch of primary education based upon the examination of natural objects; a successor to (and a great improvement upon) the "object lessons" of a few years ago.

Nature study, of the sort to which I have just referred, is frequently regarded as something new; to many it is the latest fad. It is in reality as old, if not as time itself, at least as intelligence: the brutes practiced it before man was; they practice it incessantly to-day; and the more knowing among them teach it assiduously to their offspring. It is the very life of the savage; and in civilized lands wise parents inculcate their children therein long before they send them to the kindergarten or the school. It cannot altogether cease as long as life endures; that it should ever be largely held in abeyance is a great misfortune. From it has sprung the inquiring habit of mind which is the prime essential of progress, and

they do well who insist upon its importance, and claim for it a place at the very beginning of all well ordered education. Its one essential condition—and this is all essential—is, that with the civilized man (as it always is with the savage and the brute) it should at all times be both real and purposeful.

Out of such nature study has grown the extended and systematic study of nature of which I purpose to speak to-day. Essential to the very existence of the savage, and restricted by him chiefly (but not wholly) to the things immediately conditioning that existence, it has been extended by civilized man out to the bounds of space, back to the beginnings of time, and deep into the mysteries of life itself. Its origin was in the immediate needs of the individual; its outcome has been the advancement of the race. Its objects were at the outset wholly material; its inspiration at present is an unquenchable desire to know. The mental acumen engendered by its practice gave that power to conquer the environment which made civilization possible, while each advance in civilization has in turn afforded ampler means, greater time, and larger opportunities for its pursuit. The hour allotted me would not avail merely to cite—far less to describe—the steps by which it has advanced; or to call over the long roll of the names of those who from the beginnings of history have been eminent for their knowledge of the world about them. Suffice it to say that each of the great civilizations of the past gives evidence in its history or its remains of marked progress in some directions at least along these lines; while their records of their greatest men preserve the names of those who were pre-eminent in their knowledge of nature and her laws. Two instances may be given, representative at once of two great civilizations and of two important stages in the progress of knowledge. It is recorded of the great king of Israel—great in wealth as in power; great alike as statesman, jurist, philosopher, and poet, whose very name is to-day a synonym for wisdom—that he spake of trees, from the cedar which is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes. Solomon was beyond question a great naturalist; doubtless, also, he was of a type (not yet altogether extinct, perhaps fortunately) whose knowledge altogether extensive and exact, was of facts rather than of relations, the organization of which

had not yet passed beyond the classifying stage. It is also well known, though often too well forgotten, that the great master of those who know—and of those who teach as well—was also a great naturalist; but in a newer and larger sense. Aristotle was not only a great accumulator of facts, but a great discerner of relations. Acute and accurate as an observer, he was also far seeing in his generalizations. He saw and boldly proclaimed the truth that well ordered conceptions of things metaphysical must be based on accurate and intelligent knowledge of things physical. By him the study of nature was systematized; and with him science was born.

The multitudinous but discrete facts which in large measure constituted the earlier nature-knowledge may perhaps be likened to the myriad individual droplets of the rainfall, each watering and rendering fertile its little spot of ground, then sinking into the soil to wait another outcome; the systematic study of nature since the days of Aristotle has become a stream which has continually grown broader and deeper, fed by the indispensable raindrops. Its course has not always been tranquil, nor its waters invariably clear and pure. Mankind's first nature study was, as I have indicated, necessarily for immediately practical ends: his researches up to the present day have often been for eminently practical purposes, and rightly so; in his desire for material benefits, however, he has too often tried to force the hand of nature—a thing not easily done. One of America's brightest thinkers has wittily said that to the practical man no knowledge is of worth that is not somehow convertible into meat, medicine, or money; in the pursuit of these the professed worshipper of science has often gone off after strange gods. He has sought for power without labor, and has toiled wearily and unsuccessfully to devise perpetual motion; he has desired the joy of existence without the penalty of growing old, and has wasted his years in seeking to discover an elixir of life; he has coveted unlimited riches, and has impoverished himself in the vain quest for the philosopher's stone; while the follies and vagaries into which his selfish aims have led him have been accredited by the unthinking to the science of which he professed to be a master.

The philosopher's stone has been found when men have ceased seeking for it. It came to some men long ago; many have not attained it yet. Under its transforming touch the

desire to learn for selfish ends has been changed into a pure, sincere, and resistless longing to know the truth: and this has become the mighty solvent under whose influence the drops from the alembic come clear and pure; the candid heat which purges the dross within the crucible and leaves the shining metal; the healing cordial which prolongs and ennobles life. By its power the crooked ways of alchemy became the straight (but by no means easy) road of chemistry; the hallucinations of the astrologist were transformed into the sane and lofty visions of the astronomer; the vagaries and nostrums of the quack have been replaced by the teachings of sanitary science. Inspired by it, men of clear vision and single purpose have sought and have found; they have grasped the great ideas of the extension of space, with its vision of infinite possibility; of the indestructibility of matter, with its corollary of infinite existence; of the conservation of energy, with its evidence of infinite power, and the continuity of life, with its assurance of infinite being. These are the foundation concepts on which has been erected within our day the enduring structure of modern science.

The education of the past, like the science of the past, has had its history and its evolution (which is only another name for the same thing). I cannot stop to survey it here, nor do I need to before this audience. It is enough for my present purpose to say that, in spite of the cackling over what he deemed a new act of oviposition of one of the greatest, wisest, and vainest of mankind, the race has always taken all knowledge to be its province; and in all real education the study of nature has had a place, though not always a certain one. The education of the past, like the science of the past, was in great measure incoherent and unorganized; it was often informational rather than disciplinary. Its ends, indeed, were not always clearly discerned nor its means examined. It is one of the greatest achievements of the wonderful century that in it, as never before, education itself has been a subject of earnest study; its possibilities and purposes have been clearly conceived; its methods have been carefully analyzed; its agencies submitted to the closest scrutiny. Most of all, its fundamental unity has been discerned. There is to-day a nexus between the kindergarten and the university which the dame school and the cloister of the past never dreamed of. In spite of its many

and great imperfections—and how many and how great they are none know better than educators themselves—we can to-day speak of an educational system. For the wise administration of that system all of the great realms of knowledge have been called to meet in council; and in that great concert of the powers science sits on no precarious throne, nor borrows leave to be.

What part, then, has the study of nature in the education of to-day, and particularly in higher education? What does higher education mean? I shall enter into no discussion of the latter question, but this much I think I can surely say: A young man ought in some way to be taught to observe and remember, to compare and to judge, to reason clearly and accurately, and to express his conclusions correctly and easily. This is discipline. While acquiring it, he should, as far as possible, be brought into sympathetic contact with the best knowledge of his day concerning the universe in which he lives and of which he is a part; the literature and history, the greatest acts and the highest thoughts of his own and other peoples, and the philosophy which expresses our best efforts to explain alike man's own nature and the material world which is the scene of his activities; which apprehends, if it does not comprehend, the unity which underlies all things knowable, the beauty which pervades the universe, and the truth which transcends the things of time and space. This is culture. Both discipline and culture are essential to liberal education, the imparting of which is first and always the duty of the college or the university.

If what I have said of liberal education is true, I think that we shall all agree that the study of nature should form an integral part thereof; but what part? Discipline requires that a few subjects should be well and thoroughly studied. It is desirable in the interests of culture that the horizon should be made as wide as possible. How to use its available forces toward both these ends, in the most efficient manner practicable, is the duty and the problem that daily confronts every college. It is a problem that can not be solved in the same way by all colleges, nor can it be solved by any one college for all time—that is, if the college is a living organism and not a dead machine. In the solution of this problem we are confronted, however, not so much by theories, in which we may agree,

but by conditions, which may vary. Two of the most constant of these variables are probably for most of us an embarrassment of riches as regards the means from which we may choose, and an embarrassment of quite a different sort as regards resources wherewith we may provide. Unwise crowding of the programme and undue depletion of the treasury are alike dangers, which calls for a careful scrutiny of educational values. Such scrutiny of the values of the various branches of science may certainly be made with profit.

The earlier naturalists studied nature almost indifferently in all her aspects. Later on, as curiosity deepened into earnest inquiry, and information ripened into knowledge, they found themselves divided into two great companies; those who studied the forces of nature and those who collected and examined the things which exist. The former study was conveniently known as natural philosophy, its votaries as philosophers; while the members of the second group became the naturalists in a stricter sense, and their province natural history. Each of these groups has in modern times undergone farther segregation into several distinct bodies of knowledge, but this is the primary cleavage plane. Like all true planes, its thickness is imaginary; and since nature is one, and since the forces of nature can be seen to act only in and upon the things which exist, the currents of thought must constantly pass and repass across it; but its existence is a necessity of the human intellect. On the one side of it stands the experimental, on the other the descriptive sciences. Each of these groups has a distinctive method and value, and each should certainly be represented in a well ordered scheme of education. The sciences of both groups call for the constant exercise of the powers of observation and directly aid in the training of the perceptive faculties. This training is, however, on the one hand intensive, on the other extensive. Those of the first group agree in that each seeks to direct all the powers of the mind upon a single phenomenon or a group of phenomena, to set it in various lights and aspects, to modify its conditions and eliminate those which are unessential, and to define it precisely in terms of certain recognized units. Those of the other agree in that each engages itself with an account of that which it finds in nature. Though it may at times study the effect of modified conditions, it does so only as an aid to the recognition of things as they

are; it seeks to describe the multitude of things with which it deals by the accurate use of a proportionally large vocabulary, and to define the fundamental relations that exist between them by statements in most cases incapable of formulation, and by laws which can by no possibility be submitted to mathematical analysis. Those of one group call upon the student to devise; those of the other to discern. To the first group belong, among others, the sciences of physics and chemistry; botany and zoology may be mentioned as representative of the second.

I have already expressed my conviction, which I hope that you will share, that at least one representative of the two great groups of sciences should form a component of any scheme of education entitled to the name of liberal. That the experimental sciences have a disciplinary value is, I think, generally recognized. I am not so sure that this is the case with the descriptive sciences. Some farther comparison of the two groups may, therefore, be of service, and may lead to a truer conception of the distinctive value of each. With the difference in method which I have briefly indicated is associated another difference that is still more important to the educator. It may be suggested by the fact that the members of the first group are often designated the exact sciences; while those of the second have been rightly called the sciences of moral probability. The method of the first is, as I have said, chiefly experimental; the results obtained are in most cases readily verifiable; their final statement is always an equation, and inability so to state them is an evidence of their incorrectness; they may be submitted to mathematical analysis, and upon such an analysis may be based the prediction of the results of further experimentation. The method of the second is, as we have seen, that of observation into which experiment can enter but to a limited extent; the results obtained are rarely verifiable; they admit of no mathematical statement, and it is hence impossible to express them in the form of an equation. While the conclusions of the former, therefore, present themselves to the mind as things proven, those of the latter are in reality moral probabilities only. I may, perhaps, say that the logic of one is demonstrative; that of the other tentative.

To affirm the tentative character of the conclusions of the descriptive sciences and to designate them as moral proba-

bilities only, which is for many minds to place them but one remove beyond more or less well-supported conjecture, might at first sight appear to cast grave doubts upon their importance as means of mental discipline. I wish, however, to direct your attention to the fact that the method and the logic involved are exactly those which we need constantly to apply in all the affairs of every day life. We are hourly called upon to generalize from our observations, to perform tentative reasoning processes, and to arrive by this method at conclusions whose correctness may be of the highest importance. The successful man in every walk in life depends for his success upon the readiness and accuracy of his conclusions, based as they must be upon such data as circumstances may afford him under conditions which he can rarely control; from which he must infer what are for him important truths, though in reality only moral probabilities supported by preponderating evidence. Well-supported conjecture is all that we have to go upon in most of our dealings with our fellowman; it is, therefore, highly important that we learn to conjecture wisely and to judge accurately whether or not our conjectures are well supported. A discipline which offers to the mind in its formative stage problems of constantly increasing complexity, which are capable of solution in no other way, is, therefore, certainly of primary importance.

If it be granted, then, that one (at least) of the experimental and one of the descriptive sciences should be included in our scheme, we are next confronted with the question, which one? which, that is, in each group, may from its educational value, rightly make the first claim upon our preference?

We shall be guided to an answer by the consideration of certain fundamental principles. In the first place, we must remember always that we are considering here the direct and earnest study of nature. Information about nature is valuable; and such information rightly imparted and intelligently received is profitable unto the edification of a well-informed mind, which is certainly one object of education; but its disciplinary value is not distinctive, and beyond the incidental training of the memory, is slight. Demonstration is one thing, observation is quite another; and sciences whose content is such that the student cannot be brought in large measure into direct personal contact with the things and

phenomena with which they deal, or whose distinctive methods are such as to make their practice impossible to the student, while they may rightly find place in a liberal and well-ordered scheme, cannot be considered in connection with the first place.

We should recognize as our second principle that, among those sciences whose subject matter is capable of experiential treatment, those are of highest value which present to the student the greatest number and variety of problems whose solution he may hopefully undertake; and which are capable of arrangement in a series of gradually increasing complexity, leading from simple principles to higher generalizations; whose material is most ample and most readily available to the student. The importance of these considerations is, I think, obvious.

Bearing in mind the fact that we are now asking which sciences shall have first place, I may say that, in my judgment, the first of these principles excludes from consideration all but the four sciences which I have already mentioned; namely, physics and chemistry from the first, and botany and zoology from the second group. My time will not permit me to express my reason for not considering the others. I wish, however, to express my conviction that each of them may, when properly taught, be made the means of discipline of great value; and that all of them should find place in the work of the university, though not necessarily in that of the college save as information studies.

Between the two sciences named in either group there is less to choose: each may be made to impart efficiently the characteristic discipline which in its case we have in view; both may well find place in a well ordered scheme. I believe, however, that the application of the second principle which I have stated will lead to the conclusion that of the experimental sciences physics, and of the descriptive sciences botany should first be chosen. Here, again, the limit which I am fast approaching renders impossible a discussion of the reason for this choice. I must pass on to a statement at least of some of the conditions under which, in my judgment, the study of nature should be pursued, whatever field be chosen.

It is a difficult and a delicate matter to indicate how much time should be devoted to each science. I think it is reasonable, however, to say that what has aptly been called the reputable

minimum for a liberal education would barely be attained by a single year's continuous work. If the student can enter college with some real, though elementary training in the science in question, the work of a single year may be made to carry him to a point where it really becomes to him an organized body of knowledge. If, however, the work of the first year is largely introductory, a second year's work ought to be possible, if not required. I wish to urge, however, that this is only the minimum. The meagre allotment of time made to the study of nature in many of our colleges is defended by some who claim that they see no distinctive benefit (other than informational) resulting from such study. They would object strenuously to a like judgment of the value of the study of Latin based on the attainment of a tolerable knowledge of the forms and the ability to translate *Cæsar* or *Virgil* indifferently well; or of mathematics which went no farther than elementary algebra and solid geometry.

The appliances necessary for the prosecution of the work can be briefly stated. A laboratory is in each case the prime essential; a lecture room is a convenience, which may be dispensed with; a laboratory is indispensable; and by a laboratory I mean a place equipped with such apparatus as is necessary for the thorough prosecution of the work undertaken, whether it be little or much, provided in duplicate in due proportion to the number of students that are to use it.

Of far more importance than time allotment or material equipment is the teacher. It is essential that he should be a man of liberal education; that he should have at least that reputable minimum of acquaintance of all the great departments of knowledge which will render him broad minded and catholic; appreciative of the values of other disciplines, and modest regarding his own. No narrow-minded or half-educated man has any place in any college professorship, no matter what may be his attainments in any one subject. He should be well trained; he should have far more than a reputable minimum of attainment in the science which he professes, and something more than that minimum in the sciences most nearly allied to it. He should be alive; his knowledge should be not that of the time when he left the university, but that of to-day; it should be not accumulated in his memory merely, but organized into his very being; he should not be a full cis-

tern, but a fountain of living water. He should be devoted; his work, which is teaching, should always receive his best efforts; he should be abreast of the knowledge of his time, and may be so happy as to lead it at times; but he must always teach. The most brilliant investigator, if he neglects his teaching, is out of place at a college; his true position is at a university, one of whose great functions is the advancement of learning.

The final and crowning essential, the end for which time, equipment, and teacher all exist, is that the work shall be well and thoroughly done; better one science—and any one—rightly taught, than half a dozen trifled with. For student and teacher alike it should have neither the fag ends of time nor the residuum of strength. It is all important that it shall be real; the study of nature, and not of books about nature. To recite through a treatise, look more or less thoughtfully at a number of experiments performed by some one else, and to solve the mathematical problems given in the book or by the teacher may be profitable—though I doubt it—but it is not physics; to commit to memory a text-book of the anatomy of plants, and to learn by hook or crook the Latin names of a few score of flowers, duly pressed, labeled, and pasted to sheets of paper—a handful of hay wasted—is not botany, but a melancholy farce. Better a year—I had almost said a month—of real work, than four years of mockery. Small possessions may go with righteousness, while there may be an abundance that is wicked. No college that is worthy of the name can do all that it would, but any college can, and every college ought to do what it undertakes to do, well.

I must close with a few words—and they shall be few—concerning the results that may be expected from the study of nature regarded as an integral part of a system of education whose acknowledged ends are information, discipline, and culture. The utility and the value of the knowledge acquired by such study is so obvious and so generally conceded that I need do no more than mention it. As regards discipline and culture (and I need not separate them), I think that we may claim that it gives, as nothing else can, a special and distinctive training of the powers of observation, reasoning, and judgment; that it inculcates attention to little things, and thus imparts accuracy, which leads to intellectual conscientiousness;

rightly pursued, it should lead to the avoidance of prejudice, and the abandonment of preconceived notions; it culminates in that sincere desire to know the truth which is the beginning of intellectual, as of other freedom. Intellectual freedom begets openness of mind; and from this springs a liberal sympathy with all knowledge. The study of nature widens the intellectual horizon and gives breadth of view; it quickens the æsthetic element in our nature, and increases our sensitiveness to the beauty that is about us. May I say that it imparts true humility? Assuredly, into this kingdom, as into a greater one, none can truly enter, save as little children. To such, as to no other, it reveals the glory of the universe, and makes known the power, the wisdom, yes, and the goodness that are manifest therein; through it we apprehend the infinite; from the sincere and earnest study of things temporal we are inevitably led to look upon the things eternal. From science rightly pursued we are brought, as by no other way, to sit at the feet of philosophy, toward which, indeed, all true knowledge tends. One who in his day and generation labored mightily for the advancement of learning has pointed out at once the steps of our progress, and the spirit which should dwell in the true student of nature; let us hear his words: "For these three be the true stages of knowledge, and they are as the three acclamations, *Sancte! Sancte! Sancte!* Holy in the description or dilatation of his works; holy in the connection and concatenation of them, and holy in the union of them in a perpetual and unchanging law."

THE GREATEST PRESENT NEED IN SOUTHERN EDUCATION.

BY ADDISON HOGUE, WASHINGTON AND LEE UNIVERSITY.

What is this "Greatest Need?" Is it better teachers? Surely the demand for them is most urgent, when we contemplate the woful waste of time and effort on the part of children, because of the inefficiency of much of the teaching they receive. We do indeed want better teachers, but we want something else first.

Is it longer school terms, that the efforts of the teachers may not so often have to be like the efforts of Sisyphus, who got his rock to the summit, only to see it rush headlong to the plain again, with all his work to begin afresh? This, too, is a sore need, but I do not mean that.

Is it the need of libraries, those literary reservoirs, whose streams, when well directed, do so much to bring fertility to the waste places of our educational domain? The South is sadly lacking in this great department of education, but neither is that my theme.

Is it, then, the need of better equipment for our schools and colleges in the way of laboratories for the study of the natural sciences, that we may keep pace with the advancement along these lines? The need is admitted, but something else lies back of it.

Is it the need of industrial schools and institutes of technology, that we may learn how to develop our great material resources without having to rely upon outsiders? This industrial independence I hope soon to see; but I do not count it as by any means our chief *desideratum*.

This greatest need, in my judgment, is to have our southern men of means become fully impressed with our necessities along all the lines that have been mentioned, and to have them recognize that it is to their enlightened and patriotic liberality that the South must look to supply the only means by which these objects can be attained. "Money answereth all things," says the Good Book; and money alone will enable us to supply our various needs. If we want better teachers we must offer better salaries. Longer school terms will cost more. Libraries and other school equipment cannot be expected to walk in of themselves; it takes money to procure them. And technical schools will require generous endowment. Hence, I argue that it is time to begin a campaign of education by educators for education. We must get our southern people trained to the noble habit of liberally endowing our educational institutions, counting this as one of the wisest and most effective ways in which they can exhibit a true and lofty patriotism.

Why do I say "southern men of means"? Have not generous givers from the North come to our help with open-handed liberality? They assuredly have, and they deserve the fullest

and most grateful recognition for their benefactions. But is it not high time that this pecuniary dependence on other sections of our country should cease? The South showed its intense desire for political independence by the long war it waged in the hope of achieving it. Having failed in that, shall it also be said of us that we lost our independence in other ways as well? And shall we show ourselves not merely content to *receive* the noble gifts of large-hearted outsiders—a thing to which no possible objection can be raised, when this help is voluntarily offered—but also willing to keep up our habit of begging from them? We do this in spite of the fact that there is probably not a well-established and reputable college in the South that has not trustees and alumni who are able to add very materially to its endowment and equipment, and who would do so if they could be brought to take the same interest in their colleges that men in other parts of the country take in their institutions of learning. And if those who cannot give much would at least give what they reasonably can, or would make bequests in case they cannot give in their lifetime, we should soon begin to see a marked improvement in the finances of our colleges. Chicago University is still very young, but the great city is proud of the great university, and her citizens have shown their interest by giving largely to its support. Its splendid observatory is the gift of one man; and several years ago President Harper said to President Wilson of Washington and Lee University: “I know of fifty wills in Chicago that contain legacies to the university, ranging in amount from five thousand dollars to one million dollars.” If the presidents of *all* the southern colleges were asked how many southern wills they know of with legacies for their institutions, is there any reason to believe that they would reach this number? Not long ago I knew of two wills with legacies for Washington and Lee University, one for one hundred thousand dollars (which has begun to be paid), and one for five thousand dollars; but both of these were from northern donors, just as more than one-fourth of our total endowment came from that princely benefactor of his race, Mr. George Peabody, and considerable sums besides came from other generous friends in the North. Cannot the united efforts of the friends of southern education begin this campaign and bring about a better state of affairs? We have had some noble instances of what can be done for our institu-

tions by our own people. We honor these givers and pray that their example may prove contagious, becoming first epidemic and then remaining endemic.

For a long time after the war conditions at the South were such that our colleges could not receive much assistance from our own people. But the war has been over now for thirty-five years. We have quite a number of very wealthy men in the South, and a much larger number of men who are well to do. Surely our appeal to them should not be in vain. We make the appeal first on the score of a lofty patriotism. When we were engaged in a war for the defence of our liberty, our people did not hesitate to lavish life and treasure. But when the enemies to be overcome are ignorance and illiteracy—enemies that fight with such unrelenting stubbornness; when the victories gained are bloodless and tearless, building up instead of destroying; when the cause is everywhere recognized as being one of the very noblest to which any man can devote his efforts or his fortune—when all this is true, shall our appeal to the loftiest patriotism be unheeded? Shall our southern states lag in the rear of the march of progress in educational matters, and that too at the very time when our papers delight to record our material growth?

The *Charlotte Observer*, in its leading editorial of November 20th, said:

"We are not ungrateful for gifts by northerners. We merely think that they should be voluntary and not begged for.

"The South is no longer poor. Cotton lavishes wealth in her lap. At ten cents the farmers are this year making money; the spinners and weavers tearing down the old mills in order to build new; even the long-neglected cotton-seed has proven an unexpected source of wealth. Southern business men are getting rich."

And the *Times-Democrat*, of New Orleans, in a strong editorial on the same subject, said, in its issue of November 21st:

"It is not the first time, and probably will not be the last, that *The Times-Democrat* has directed the attention of its readers to this very subject; and we have been both pained and mortified when the total of the benefactions for the purposes of education has been added up at the year's end, and it has turned out that scores of millions of dollars have been donated or bequeathed to colleges and universities at the

North, whilst southern colleges and universities have scarcely had had scores of thousands of dollars donated or bequeathed to them.

"It is the usual excuse, of course, that the South is poor and the North rich; and that, therefore, the South cannot be expected to contribute like the North for educational purposes. Nobody expects that the South can contribute dollar for dollar with the North whether for education or for anything else; but it is reasonable enough to expect that the South should contribute for education according to her means. And this is what the South has neither done nor is doing. Education in its higher grades is suffering from semi-starvation in the South in comparison with education at the North."

The *Outlook* for August 4, 1900, concludes an article on "Educational Progress" with the following paragraph:

"Last of all, among the significant features of the year in education, which ended on January 1, must be counted the fact that during the previous twelve months nearly seventy millions of dollars was contributed by private donors to educational ends in the United States. When the *Outlook*, early in the year, reported this amount as sixty millions, and called attention to the fact that it was equal to about one-half of one per cent. of the profits of the year, it understated the generosity of Americans toward education. It is a great gain that so much money should have been added to our educational capital, but the real significance of the gift is to be found in the willingness of such a great number of individuals to share their prosperity with the country along the highest lines of growth and life."

As further bearing on this topic the following quotation will be of interest. It is from *College Administration*, the latest work of Dr. Charles F. Thwing, President of Western Reserve University. He says (pp. 197-198):

"America has entered into an era of great beneficence. Fifty years ago Abbott Lawrence gave \$50,000 to Harvard College to found the scientific school which bears his name. * * But to-day a gift of \$50,000 is not at all called 'munificent,' and indeed it awakens small remark. * * A gift of \$1,000,000 to education is now more common than was the gift of \$50,000 fifty years ago."

What do our schools and colleges stand for? Are they needless luxuries to be enjoyed by a favored few? Does it not

still hold good, that, next to religion, intellectual enlightenment and the wide diffusion of sound education are the truest badges of a highly civilized and prosperous people? What country does not feel it to be a severe reproach, or at least a fearful handicap, if its illiterates form an abnormally large percentage of the population? And if we consider merely the material advancement of our country, it is coming to be more and more recognized that the training and mental discipline given by a good college education is needful for business men who are to be leaders in their sphere, in view of the increasing complexities of modern business and the wide range of interests involved.

On the score, then, of a broad and enlightened patriotism the appeal of southern educators to southern men should find a prompt and generous response. The cause is worthy enough to fill the loftiest ambition; and if there exists any sincere doubt as to the urgency of our needs, there are hundreds upon hundreds of southern men who can furnish instruction upon this point. I will mention only one factor in our needs that will be promptly appreciated. The lowering rate of interest is of course lessening the revenues colleges draw from their investments. Within about a year Cornell University has had to re-invest a million dollars at a rate lower by about one and one-half per cent.

The desire to have one's name held in honor and gratitude after death is a great incentive to noble deeds—one of the very greatest, in fact, implanted in us. How can a man build a better monument for himself or for some one he loves than to become the benefactor of his race by giving to some good institution and thus enabling it to bestow increased advantages upon successive generations of youth? Can a man in any way more greatly multiply the good he does? It is a difficult thing to keep one's self in remembrance. We fall into the great stream that is hurrying the generations to the other shore, and a little ripple is made for a moment. Then the waters become smooth again, and how many of our fellow men are going to know that we ever lived? Or, to ask a much more important question, How many, without knowing anything about us, are going to be made better because we have lived? But a man who connects his name with some well-established institution and puts it on a firmer and broader basis; or who is the

founder of some really needed school, may be very sure that he has reared for himself a monument more durable than brass, and has besides that created a fountain of blessing whose streams may continue to flow for centuries, enriching many lives that would else be barren and fruitless. His gift is like the quality of mercy, in being twice blessed. It blesseth him that gives and him that takes; and in this case the receiver of the blessing is indefinitely multiplied as years and centuries roll by.

It may be thought by some that I am assuming too much as to the duration of these benefits. Why may not this investment be lost, like any other? Well, of course it may; but as a matter of fact our colleges have usually proved to be almost, if not quite, the very safest places in which to invest funds. They are not money-making institutions, and they cannot afford to take undue risks. Dr. Thwing says, on page 162 of the work above referred to:

"It is therefore just to infer that the great sum intrusted to the American colleges is invested well—well in point of security, well, also in point of income. The financial management of the colleges in the United States has, on the whole, been abler than the management of the banks of the United States. In a word, there is no investment so safe, there is no investment so certain of rendering the service which it is ordained to render, as money intrusted to a well-established college."

And again, pages 198-199:

"Ordinary fortunes are dissipated after being held for two or three generations. Therefore money given to a college is money saved—saved not only for the next generation, but saved also for endless time. Therefore, the man who gives to a college can, with a reasonable degree of assurance, feel that he is founding a trust which shall be perpetual in its beneficence to humanity."

Is it said that such statements are mere generalities, based on what an interested person likes to believe? Then let me give several instances which I think will be of interest, especially the last one, as it concerns a southern institution.

1. President Eliot in his inaugural at Harvard, in October, 1869, made these statements: "One hundred and ninety-nine years ago [230 at the present date] William Pennoyer gave the

rents of certain estates in the county of Norfolk, England, that 'two fellows and two scholars forever should be educated, brought up, and maintained' in this college. The income from this bequest has never failed; and to-day one of the four Pennoyer scholarships is held by a lineal descendant of William Pennoyer's brother Robert. So a lineal descendant of Governor Danforth takes this year the income of the property which Danforth bequeathed to the college in 1699." He adds this remark, which I commend to the attention of business men: "In the whole life of the corporation, seven generations of men, nothing has ever been lost by the malfeasance of officers or servants. Testators look first to the trustworthiness and permanence of the body which is to dispense their benefactions."

2. In another address delivered in 1891, President Eliot says: "In still another way the well-conducted university encourages beneficence of private persons for public objects; it gives reasonable assurance that the benefaction will be continuously useful, and will be preserved to do its work century after century. *No smallest gift made to Harvard University has ever been lost.*" [Italics mine.] He then mentions several small legacies to Harvard dating from 1681 and 1727, and then adds: "Whoever gives wisely to a strong university plants the most fruitful of seed, which will fructify for centuries."

3. To come south and mention only one instance: George Washington, in 1796, gave to a modest school in Rockbridge county, Va., some shares of canal stock valued at twenty thousand dollars. The shares appreciated in value until in about 1830 they were worth fifty thousand dollars. 'Liberty Hall Academy' changed its name to Washington Academy, in honor of its generous donor. The school developed into Washington College, and then into Washington and Lee University; and this institution after the lapse of over a century receives each year three thousand dollars as income from Washington's original gift of twenty thousand dollars!

Let me emphasize the point that colleges are not money-making institutions. If they have freely received they also freely give. No student pays to a college anything like what his education at the college really costs. The colleges lose money on each student, the loss being made good by the fact that generous men, by their endowments, have enabled the colleges

to sustain this loss. We cannot repay this to the noble dead except in one way—one of the truest ways of showing gratitude—we can imitate their example, and “pass it on.”

For many years past the South has been building up on its material side, and has not done much for its schools beyond the sums required by taxation. But now that we have so largely built up our waste places, and have made good the losses caused by war and by the complete overthrow of our labor system, is it not full time for us to set about repairing our losses in the educational line, and so equipping our colleges that they may rank with the best in the land? We cannot doubt that our southern men will be generous to their literary institutions when they really understand the situation, and when they remember the noble prominence the *ante-bellum* South had in educational matters,* which should be an added incentive to us to retrieve our lost ground as soon and as fully as we can.

If, now, what I have said is the truth, and if it is wholesome and timely truth, then let the preaching of it in public and private be seriously undertaken by all who believe that the prompt and generous support and extension of southern education in all of its departments is the dictate of sound policy and wise statesmanship. From pulpit, platform, and press, let our people be instructed as to the urgent needs of the work, the greatness of the opportunity, and the grandeur of the privilege that is offered them. For, as Socrates says, “the prize is a noble one and the hope is great.”

THE PRIVATE COLLEGE AND THE PUBLIC SCHOOL.

HARRISON RANDOLPH, PRESIDENT OF THE COLLEGE OF CHARLESTON.

An inquiry into the character of institutions of higher learning in the United States discovers conditions in a way unusual in the history of educational development. Scattered

*On this point see the interesting statistics given by Dr. Curry on p. 87 of the *Proceedings of the Trustees of the Peabody Education Fund*, at their twenty-eighth meeting, where he also gives a striking quotation from Dr. Ruffner's report for 1873 as superintendent of public instruction

over a wide area are centers of the higher learning of every size and degree, which possess endowments great and small, buildings rich and plain, equipment complete and scanty; which represent every shade of creed and opinion, and are acted upon by influences as varied as they are numerous. Yet how natural that it should be so. The vast scale of things here, the immensity and the rapid development of our resources, the diversity of the elements worked upon and of the forces at work—these factors, together with the clear understanding from the foundation of the republic—experiment that it was—of the supreme importance of institutions of higher learning within the reach of all, account in full for their number and their diversity. Washington tells Congress that “nothing can better deserve its patronage than the promotion of science and literature; that knowledge is in every country the surest base of public happiness; but that in one in which the measures of government receive their impressions so immediately from the sense of the community as in this, it is essential”; and as the realization of the truth of this principle has penetrated into the intelligence of the people, sects and societies, states and individuals, have vied in aiding, enlarging and creating institutions of the higher learning.

But amid this diversity there are types. The common purpose of colleges and universities necessitates similarity in essentials; but differences in origin and in means of support determine classes; and when it is found that these external differences have occasioned variations in work, in tone, in character, in influence, the distinction becomes of importance. One of these types is the American private college; private, in that it does not owe its origin nor its maintenance to the state; a college, in that it does not attempt post-graduate work, nor technical and professional instruction. The term thus excludes state institutions and the large and stable private foundations whose wealth enables them to undertake professional and graduate instruction, and there remains the small, so-called classical college. This, perhaps, is a misnomer to-day; for while it insists upon the importance of humane letters in educational work, the small private college cannot be said to ignore the natural sciences. Yet the name clearly sets the class apart, and carries with it qualities which are known and felt. The American private classical college is

small; and while, therefore, it loses perhaps the inspiration of numbers, it is usually well ordered, well balanced, with a valuable personal element in its instruction. It is poor, and therefore narrow in its scope; yet from this very limitation it is cautious and conservative.

But even though small and, as a rule, poor, the private classical college cannot, I think, be adjudged an insignificant factor in educational development here in America. Figures are significant, and a brief glance at statistics might be appropriate. In the sixteen states which comprise the territory covered by the Southern Educational Association there are twenty-three universities and schools of technology, whose faculties, equipment and endowments are such that they deserve to be called great institutions of learning; there are in these same states sixty-seven small colleges, the grade of whose work entitles them to the name, with an average faculty of ten professors, and an average annual income of \$15,000. In the twenty-three large institutions 1,270 instructors teach 14,985 students at an annual expenditure of \$1,895,182; in the sixty-seven small colleges 1,048 instructors teach 16,030 students at an annual expenditure of \$1,050,261. Though mere external signs, these figures seem to show a share for the small colleges in higher education in the South by no means insignificant. Yet there is at times a disposition to deprecate the comparatively large number of these institutions in our section, and to point out the dissipation of power in the disconnected efforts of many small activities where there might be the economy and the increased energy of centralization. But when I think of the effect upon a community of an institution of higher learning in its midst, of the influence upon its intellectual tone and taste of a body of men with high ideals and purposes, of the incentive to its youth in an earnest and well ordered student body near at hand; when I remember, moreover, the poverty of our people, the greater expense of seeking advantages away from home, and the consequent dependence of many a youth upon the opportunities afforded by his immediate locality; when, above all, I reflect upon the extraordinary and serious spectacle of our people living side by side with an alien and inferior race in closest contact, and hence under lowering influences at once pervasive and insinuating, I am inclined to rejoice

at the presence among us of the sixty-seven small colleges as well as of the twenty-three large institutions.

So, because of this body of sixteen thousand students in our section, who look to the small private college for their highest inspiration, because of the million dollars which are spent annually on its support, because of the wide extent of territory over which it exerts its influence for good, we are, perhaps, justified in thinking it an element in our educational system worthy of our consideration. But mere numbers, whether of teachers, students, or endowments, are but external signs; and before rating the value in education of the small college, we should examine its work and results, its influence and effect on educational thought, and should inquire whether it has not elements of value which are absent or ineffective elsewhere. This inquiry has been made from several standpoints. For example, regarding the student, the value of the close personal contact in a small college with the teacher, and its effect on thoroughness of instruction, have been noticed; with reference to the institution itself, its freedom from the dangers of overgrowth; or regarding the country at large, the advantages of a wide distribution of educational forces. But in the matter of general educational policy, the influence of the small college on educational theory and opinion seems to me especially striking; and it is in this last aspect I wish briefly to note a few points, not in the hope of presenting something new in a subject that has been already well worked over, but believing that we have here an element in the private classical college which is worthy of re-statement, and which has a special bearing on the work of the public school.

The attitude of the small American college is distinctly one of conservatism. Formed in many cases directly on the model of the English college, it caught and retains something of the spirit that animated the latter, the spirit that regarded "liberal knowledge," "liberal arts and studies," "liberal education" as the "especial characteristic or property of a university and of a gentleman." Placed in the midst of a great industrial community like the United States, it could not fail in some measure to catch the spirit of its environment, and it responds, therefore, not a little to the demand for practical utility in education. Yet, on the whole, it is by its very limi-

tations cautious and conservative. It cannot afford an indulgence in the alluring educational experiments which tempt and attract the college departments of some of our great universities. It stands, more than any other factor, for an abiding belief in the old ideas, modified, certainly, to meet the needs of the day, but this in moderation and with a distinct avoidance of all that is reactionary or revolutionary. It is, therefore, a restraining influence in the domain of educational activity.

It requires but a cursory glance at the theories of educational reformers and at their effects on educational policy and practice to show that here, as well as in other spheres of human activity, the restraining influence holds an important place. In the brilliant assaults, for instance, which the champions of the natural sciences—eminent reformers that they are—have made for fifty years and more upon the old established college curriculum, can we doubt the value of the restraining influence of conservatism? Is the consensus of the best educational opinions to-day in favor of the extremes urged by Spencer and Huxley and their followers? Is it in harmony with Huxley's utterance, that he "was glad to see mere literary education and instruction shut out from the curriculum of Sir Josiah Mason's College, seeing that its inclusion would probably lead to the introduction of the ordinary smattering of Latin and Greek"? Is there not rather a leaning toward the well-balanced middle course, which Matthew Arnold has called "the ideal of a general liberal training to carry us to a knowledge of ourselves and the world"? The rejection, he points out, of the humanities by the realists, the rejection of the study of nature by the humanists are alike ignorant. The middle course, recognizing both alike, is the true reform.

And has not this been the story of all educational reforms—daring, original, sweeping ideas, tempered by the force of restraining influence? The great reformer is always ahead of his time. The world is not prepared for his ideas. There is need of preparation. The full and immediate application of his principles would be an evil. Let his theories and opinions undergo the test of years of contention. They will lose nothing by it. Genius that he is, his principles are true for all time.

And thus from the time of Montaigne, who first ran athwart the bookishness of the Renaissance, and of Locke, with his contempt for the university studies of his day, and of Rousseau, the least practical but the most influential of educational reformers, down to Spencer and Huxley of our own generation, the best results in all movements for educational reform have been obtained by the combination and balance of daring originality and sweeping criticism with the restraining influence of conservatism.

Now, some element of restraint in educational matters seems to me especially important here in America. In all spheres of action we see exhibited a thirst for experiment, a spirit of change, dissatisfaction with the old because it is old, and belief in the new because it is new. In our educational affairs also these tendencies are distinctly shown, and especially dangerous are they with us, in that we lack the two forces which act as restraining influences in England and continental Europe—first: the traditions of a past with all their deep-rooted power; and second: the mandates of a body representing a strong centralized national government, which assumes authoritative direction and control over educational matters. The first is especially conspicuous in England, where Oxford and Cambridge, Winchester, Rugby, Harrow, and Eton, with their historic associations and traditions, with their pride and their power, stand as bulwarks in the way of a crude or ill-considered educational policy. Again, in most of the countries of continental Europe “the idea of a sound civil organization of modern society has been found to involve the idea of an organization of secondary and superior instruction by public authority, by the state,” and reliable and unbiased authorities tell us that “these foreign governments which we think so offensively arbitrary do at least take, when they administer education, the best educational opinion of the country into their counsels.” In America we have neither the one nor the other. With the same independence of single institutions as England, the same freedom of action of individual schools, we have not the restraining influence of two dominant centers of conservatism like her two great universities. With a system of public schools in the individual states of the union as elaborate perhaps as those of France and Germany,

we have not the restraining influence of an authoritative body like the High Council of Education in France, representing the national government and exercising control over educational matters throughout the nation. It may well be that the latter is not the solution for the problems of school establishment and school administration with which we have to contend, and that we, in being free from the tyranny of traditions, are perhaps to be congratulated. But the point I wish to make is that, in lacking both these factors, we lose the desirable features as well as the undesirable—we lose the power they exert as restraining influences.

And yet never was a restraining influence in educational matters needed more than it is needed to-day. We are still in a period of unsettlement and confusion brought about by the reforms in educational policy which the modern world required and demanded. There are earnest and encouraging efforts in all departments of education to realize the ideals of the modern spirit; but in periods of this kind there are many readjustments to be made, many problems to be solved, many difficulties to be met, and efforts toward these ends must at times result in false tendencies. One of these, I cannot but think, is the tendency toward elective studies in secondary schools. This has been, perhaps, the most essential feature of all recent attempts at school reform, and it has found its broadest field, especially in the North and West, in the public schools. As the study of humane letters has gradually lost its pre-eminent place in education, other subjects far too many have been crowded in, until to-day we are face to face with the dangers of a still increasing multiplicity of subjects, and are guilty, I fear, of the error which Cardinal Newman predicted fifty years ago, “of distracting and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shallowness, which it really is, but enlargement, which it is not.” The plan of elective studies, though urged on other grounds as well, has seemed a happy solution, a ready escape from these dangers. But the tendency to base the school on elective studies, I cannot but think, is false. The introduction of a subject into a school course merely because it is useful knowledge or because it may accord with the tastes of certain pupils is vicious. It fails to recog-

nize the two-fold office of education which Newman so aptly distinguishes, first, "the preparation for knowledge," and then "the imparting of knowledge in proportion to that preparation." Is the teaching of sociology or economics to a pupil in a secondary school "the imparting of knowledge in proportion to his preparation"? Are courses in the "history of education" and "instruction in the present problems and tendencies in education," which a recent champion of the elective system solemnly urges for the secondary school, suitable for pupils of that school? I may be wrong, but I am old-fashioned enough, and "behind the times" enough, firmly to believe that they are not.

Analyze this tendency to base the school on elective studies, as a recent writer has done, into the two tendencies which it really covers, and we see how it is at variance with the office and end of education. "We have on the one side," he says, "the desire to adjust the school work to the final purpose of the individual in practical life, which means beginning professional preparation in that period which up to this time has been given over to liberal education. We have on the other side the desire to adjust the school work to the innate talents and likings of the individuals, which means giving in the school work no place to that which finds inner resistance in the pupil. In the first case the university method filters down to the school; in the second case the kindergarten method creeps up to the school. In the one case the liberal education of the school is replaced by professional education; in the other case the liberal education is replaced by liberal play." Instruction, however agreeable or even useful, is not always, and certainly not for this reason only, that which will "carry us to a knowledge of ourselves and the world."

The attitude and policy of the American classical college is distinctly antagonistic to these tendencies. It holds to the old notion that the ideal liberal training is best attained by a course of studies in which the languages, mathematics, and the humanities form the ground work, together with certain sciences which are to train the mind in the scientific method, as well as to give some adequate conception of nature. It recognizes, to be sure, that we have special aptitudes which are born with us, and that, as Matthew Arnold says, "the grand

thing in teaching is to have faith that some aptitudes of this kind everyone has." But it also believes with him that "he whose aptitudes carry him to the study of nature should have some notion of the humanities; he whose aptitudes carry him to the humanities should have some notion of the phenomena and laws of nature; and, therefore, the beginnings of a liberal culture should be the same for both." This principle the American classical college of to-day not only holds but practices by excluding any real election from its freshman and sophomore classes. It believes that any fundamental choice of studies at these or earlier grades is not really election, which requires a breadth of view and a depth of knowledge incompatible with that stage of advancement, but is merely the haphazard result of chance and caprice, or of the more studied, but no less harmful, search for an easy subject. We are told, it is true, by an ardent believer in the elective system for schools, that "experience has already shown that most young people, like most adults, though sometimes inclined, at first, to choose the easier rather than the better way, when traditional restraints have been removed, generally learn, under freedom, to discriminate between illusory and permanent benefits, and deliberately choose what they believe to be best irrespective of other considerations"; but this is different, I must say, from my experience.

The attitude of an institution of higher learning in such matters must have its effect on the schools within the reach of its influence. The small colleges scattered through the country, insignificant individually, but standing together in a body for conservatism, for the retaining of what is good in the old, do in some measure exert a corrective influence. Not that I would claim for them any exclusive exercise of this influence, nor yet would I over-estimate its importance. I would not care to defend the fallacy of the first, nor the narrowness of the second. I merely mean that in viewing the public school and the private college, I find their closest tie in these broad questions of general educational policy, where the catholicity of the one, standing for the great modern idea of popular education, and the conservatism of the other in its respect for established methods, must be of mutual benefit. And in this view I cannot, in closing, do better than commend

the present efforts toward a better organization of educational activities in these southern states, whereby not only the two elements I have spoken of will be effective, but the high school and the academy, the normal and the industrial school, the school of technology and the university, will alike unite in securing to the organized whole, and to each of its members, the diversity of view, the breadth of vision, which are so necessary for the solution of their common problems. The final acknowledgment, on the part of all educational institutions, of the authority of such an organization, membership in which gives weight because it means something, and whose opinions are sought because they are wise, is the ideal of school establishment and school administration here in America.



DEPARTMENT OF SECONDARY EDUCATION.

[No minutes have been received from this department. All the officers were absent. President S. A. Mynders, who was detained at home by sickness in his family, sent to the Secretary of the Association his regrets. The following letter from H. B. Work, a member of this department, explains that no business was transacted on the first day. The papers of H. B. Work, L. S. London, and John T. White, though not read, are published here]:

OFFICE OF PRINCIPAL OF HIGH SCHOOL,
WHEELING, W. VA., *February 15, 1901.*

PROF. P. P. CLAXTON,
Greensboro, N. C.:

Dear Sir,—In reply to your letter received this morning, I must answer that so far as I know there was no secretary to the meetings of the Department of Secondary Education. This department was rather unfortunate in not having any of its officers present. On Thursday afternoon, in company with a friend, I went to the church where our meetings were to be held. We found some six or eight persons present, none of them being officers. After waiting some time and not receiving any re-enforcements we determined to adjourn, and did so, without reading any papers. One other person beside myself was prepared to read a paper. I do not now recall his name, but I think he was from Mississippi. I did not return Friday to the meeting appointed for that afternoon.

The adjournment on Thursday was more out of modesty, perhaps, than disappointment. No one of the readers of the day felt like urging the continuance of the meeting, as it would have seemed like a desire to hear himself speak. I am sorry that the department was such a failure. There is abundance of need for conference and discussion upon the work of secondary schools. If some one can be chosen to preside over that department, who will be present and give attention to the work, it should prove as profitable as any other.

Very truly yours,

H. B. WORK.

WHAT SHOULD THE HIGH SCHOOL DO FOR ITS PUPILS?

BY PRINCIPAL H. B. WORK, WHEELING, WEST VA.

There is in the present day a very rapid multiplication of high schools. It is a natural step in the evolution of the idea of public education. We have passed in history from the former subscription school to the school supported by taxes

levied upon the property of all citizens. We have passed in the majority of states from the voluntary appropriation of the privileges of the school to their compulsory appropriation, with certain restrictions or exemptions. Then, too, we are passing from a condition where the school furnished instruction in those branches only which are considered *necessary* parts of any education, to a position where those subjects which are regarded as *desirable* parts of one's education are provided, for all, at least, who care to take advantage of them. This latter idea has given rise to the public high school, even as the former idea gave rise to the primary, and the intermediate or grammar school.

With the amazing increase in urban and suburban population, and with the rapidly developing systems of "rapid transit" in city and through country, there will continue to be a constantly increasing number of high schools.

The public high school is not a wholly new institution. We should date its beginning probably from the establishment of the Boston English High School in 1821, of which George B. Emerson was head master. Previous to 1860 the number of high schools grew very slowly. After that time the pace began to mend moderately. In the Report of the United States Commissioner of Education for 1889-90, the number had reached the total of 2,526. According to the report from the same office for the school year of 1896-97, the total number of public high schools in the United States was 5,109. This is more than double the number reported in 1889-90. There is an increase of 2,583 in seven years, a gain of 102 per cent. For the period intervening between these two reports from which I have quoted there is an annual average increase of 369 new high schools. There is not a state in the union which does not have a high school, and they range in number from 576 in Ohio to two each in Wyoming and Utah. In all the territories also there are high schools, except in Alaska.

In passing, also, it may be remarked that the growth in the number of high schools is no more startling than is the improvement in the quality of work which they do, and in the capacity for work which they have developed and exhibit. The extent of their courses of study and the thoroughness of their teaching were not exceeded by many of the colleges in the United States previous to 1860, and the courses of study and

the teaching are as good to-day, or better, in many high schools, than they are in many institutions purporting to be colleges.

It is well always in times of such rapid development, and in the quick march of movements, by careful study of their history and condition, to form, if possible, clear and definite ideas of their purposes and tendencies in order that we may be kept from error, and that we may obtain the largest possible true results with the least possible waste.

The past decade, too, has been one of seething activity in the field of educational thought. Investigation and speculation, truth and error, have been rife. And it is not improbable in view of this activity that a greater or less number of these schools have been influenced by this thinking; some of it good, some of it pernicious. It is within our province, then, in the midst of this turbulent sea of practice and speculation, to make new observations and compare our present position with our proper course.

One further introductory remark. What the high school should do for its pupils differs from what other schools should do for their pupils rather in degree than in kind, for the general end of high school work as of education in the large is to furnish the pupils with right ideals of duty in life, and to inspire them with a deep and permanent desire to discharge those duties to the full extent of their several abilities. But this condition is an ideality, "toward which the whole creation moves" with slow and halting pace. We must keep this end ever before us as the ultimate goal, yet it is the ultimate goal, and, like the religious millennium, is in the far future. We must have more immediate ends to aim at. The history of the world's progress teaches us that human nature approximates the perfect being at how slow a rate! There is an ideal humanity toward which we wish to lift the race, but humanity is still largely on the lower levels of duty and love. One of the things which the high school need not expect to do for its pupils is to make perfect men and women of them. We come, then, to consider those purposes which are, or are conceived to be, the most immediate purposes of high school work.

I desire to speak first of the relation of the high school and the college, for it is the opinion of some persons at least

that the high school should prepare its pupils to enter college. The following quotation from a recent work will serve well as an introduction to the discussion of this topic. Says this author: "The public high school came into existence to meet the demands of modern life. It was not the work of the college or the university reaching downward; nor was it the creation of speculative philosophers. It came naturally from the upward pressure of the common schools, and the demand of the masses of the American people for a free education of a grade higher than that of the common schools. One of the functions of the high school is to fit pupils for the college or the university; but its *chief* purpose is to give the great mass of pupils, after they have completed the grammar school course, the means of acquiring an English education which shall better fit them for good citizenship and for the ordinary pursuits of life." (Swett: American Public Schools, pp. 73-74).

An examination of educational statistics shows that less than one per cent. of all the students of the country are matriculated in the colleges and universities. According to the report of the commissioner of education (1896-97), of those enrolled in public secondary schools only twelve per cent. were preparing for college. That is, but one out of each eight pupils enrolled is a candidate for matriculation in higher institutions. The high school is a public institution, and as such it follows that it must aim to do the greatest good to the greatest number. In those places where it is impossible to provide teachers and equipment for both classes the curriculum must be constructed not from the college standpoint, but from that of the high school; that is, in the interests of the eighty-eight per cent. of its pupils who are not going to college.

This conclusion may be at variance with the opinion of the administrators and teachers in the higher institutions, to whose advantage it is to have the high school fit its graduates to take up courses of study in those institutions. While the college and the high school should be in as close touch as possible, it is not within the province of the college to dictate where that point of contact shall be. The course of study must of necessity be based upon the needs of the pupils who form its constituency. If that course can meet the requirements for entrance, well and good, for the best college preparatory course ought to be the best course preparing for good citi-

zenship as well. In view of these facts, ought there not to be considerable elasticity in college entrance requirements?

I am not speaking now as an opponent of the colleges. They have done much good for the high schools in disclosing to us many useless practices in our work, many wasteful methods of teaching, many unnecessary topics in our text-books, and so on. In all this the high school has received good. But it has been done from a somewhat selfish motive, which may be pressed to an extreme. "Men would be angels, angels would be gods," ran the old saying. Colleges would be universities, universities would be greater ones, while the high school must step up to the point once held by the college. This is well, up to a certain point, but, beyond that point, it must work ill both to the college and to the secondary school. When it means such an amount of work that the pupil cannot keep with his class, or in the effort to do so must fail of thoroughness in his work, then the high school must assert its right to determine its own work in accordance with the needs of its own pupils. It has its own sphere of work, and that sphere is not by the sufferance or the license of any higher institution of learning.

Would the time permit it, I should desire to say something concerning the relation of high schools to commercial work and manual training, as other forces additional to the college which are making considerable demands of the high school. But I must content myself with this very brief statement: Being local in its character, and drawing the greater number of its pupils from those who on completing its course must set about earning a livelihood, it would seem that the high school should fit its pupils to enter at once upon their work, having a knowledge of its demands, and reasonable skill for meeting its ordinary requirements. Yet the high school must do more than this. It must not become merely a commercial school, or a school for manual training.

In accordance with the idea of the greater freedom of the pupil, and the desire to prevent the smothering out of his natural bent, the high school must develop the individuality of the pupil; yet a society of individualities is impossible, hence something of individuality must be sunk in order that the pupil may form a "reciprocal union with society."

What has been said up to this point has been in answer to the question from a negative point of view; an attempt to answer in part, at least, what the high school should do by excluding those things which she cannot reasonably be expected to do. But the high school is a positive institution and has positive ends in view. It is therefore proper that I should state some positive ends which I think the high school should accomplish. Let me enumerate those points here in barest outline, while their discussion will occupy the remainder of my time.

1. The result of school work should be a definite, usable fund of knowledge.
2. The work of the high school should be such as to develop the mental powers.
3. The high school should train the pupil to a skillful use of books and apparatus as tools.
4. It should equip him with a rational art of study.
5. It should train him to ready and accurate use of the vernacular.
6. It should implant within him a desire for more education.
7. The high school should arouse within the pupil an earnest desire to be a useful and patriotic citizen.

There is nothing new in these suggestions. Yet not everything that is old is useless, and to prevent some of the good old things in teaching from passing away it is necessary to set them forth anew. There are enough new things in the schools to-day. There is need for time to assimilate them. There are many practical, useful and attainable things of the "old education" which must not be lost amid the "gilded trappings" of the new. The purpose of the building must not be lost sight of under the mass of ornament. The points here named ought to be attained as primary ends of the school, those others as secondary. These are useful anywhere; those in special spheres. These are bedrock, those subsidiary.

The first two points are suggested by two different ideas so frequently set forth regarding the value of a college or high school training. Men say that the knowledge which they gained from the study of their text-books was not the most valuable result of their work, but that the best thing gained

was the discipline of their mental powers. They boast indeed that they have forgotten most that they had learned once from the text-books of the schools. A short talk by one of these persons will often prove that the first part of this boast is true, that nothing remains of the books or subjects conned over; it will not prove so conclusively, however, that power to think well upon new topics has been gained.

On the other hand the practice of cramming the mind with multifold facts, without developing power to organize them; of pouring in knowledge without training in the proper use of it, is not wholly passed away from school-room practice. Either one of these plans taken alone seems to me to be wrong. The mental discipline theory is not complete if everything studied, or even the larger percentage of it, is to be buried in the vale of forgetfulness. The memory is man's mental storehouse, and it should be filled, not with useless lumber, but with usable material; and if our school text-books can not furnish us with knowledge both useful and disciplinary, then we still have something to learn about the making of text-books. The mill will turn as fast, and faster, when there is no grain in the hopper as when there is, but the total output then is noise, not flour. Noise is the main output of many of these so-called "disciplined minds."

In my judgment, both knowledge and discipline must result from the effort of studying, and to a large extent each is useless without the other. This mental machine, the intellect, must be fed, and where shall it get food if not from the storehouse already provided? This is true, notwithstanding the dictum of Johnson, that "knowledge is of two kinds:—that which we know, and that which we know where to find." A man must stand or fall oftentimes either upon what he can do at once, or upon what knowledge he can command at call. In times of crisis that knowledge is useless which a man knows where to find. That, and that only, is valuable which he knows. Hayne could not well have made his great speech in the United States Senate, nor Webster have made his reply, had their minds not been filled with ideas, facts, and illustrations ready at immediate command for such an occasion. It may be said that they did not acquire this learning while in the schools, but it is sufficient to reply that they began to acquire it there, and, year by year, it grew in amount by the

processes of recollection and reflection, as well as by increment.

That discipline of the mind which does not store it with knowledge is incomplete. It neglects a very important faculty, the memory. It seems as reasonable to say that we eat for the power and discipline we get from the act of eating, as to say that discipline without learning results from study. Every one knows that the body grows not from the exercise of eating, but from the assimilation of the food eaten. So the mind will grow not from the mere act of studying, but from so much of the thing studied as becomes a part of our mental make-up. The mind grows by what it feeds upon.

Finally, the idea of power or discipline apart from knowledge is pernicious. It inculcates in the pupil the idea that it is not necessary to remember these things—that they are not worth remembering. It induces a careless and power-dissipating attitude of study. It does not fit one to meet those occasions of crisis which so often come, that put one's whole ability to immediate and crucial test. It is necessary, therefore, in my judgment, that the graduate of the high school should have at hand a considerable body of usable knowledge. If he has this he will have power also.

(3). The high school work should furnish the student with a rational art of study. Some day we shall come to know, perhaps, that an hour's work spent by the pupil in proper study is worth more to him than twice that amount of time spent in recitation. The great end of teaching, says Sir William Hamilton, "is determining the learner to self-activity." "The main business of the teacher is to get the pupil to teach himself," said Joseph Payne. Students waste time and effort and energy because they do not know how to study. "To study" has been humorously described as "sitting at a window with a book in one's lap and feeling bad." and how far short of the truth is this description for many cases? We have yet, as teachers, to put ourselves down to the task of correcting bad habits of study, or, what is better, having our pupils learn correct ones at the first. And why? Because in so many cases the teachers know but little better than the pupils how to study. If the blind lead the blind what progress do they make? Again, we keep our teachers so busy hearing recitations that they have no opportunity of seeing their pupils in

study periods. In some cases, indeed, nearly all the school time of the pupil is occupied with his recitations, and he must do all his study elsewhere than at the school.

The pupil should be taught to study subjects not text-books, or shall I rather say, subjects in text-books. But he must come to know that the subject and the book are two separate and distinct things; that the subject exists independently of the book; that the book is but an instrument of record and transmission—not a Bible to swear by. “Books are but helps,” and they should not be made more than helps, however necessary they may be in that respect.

The pupil must be trained in the art of concentrating his attention upon his work, and working with beaver-like industry while he does work. The character of his results must be judged not only by their perfection, but by the time spent in producing them, the amount of time differing for each in proportion to native capacity for the particular kind of work. He must be taught to distinguish between what is essential and what is non-essential; to exclude for the time being what is non-essential, and to seize vigorously what is essential, and these processes of discrimination and directed attention must be continued for so long a time as may be needed to produce a thoroughly satisfactory result. With such an improvement in this matter as there is large room for making, less will hereafter be said of “Waste in Education.”

(4). Growing out of this subject, and, as a mechanical side of it, shall I say, the high school course of training should give the pupil a mastery of books as tools. If books are to be but helps, the pupil must be taught to use his helps with utmost skill and power. I think it is no uncommon thing for the child of the school-room to mistake the tool for the work to be done by it. The use of the dictionary, the encyclopædia, the atlas, the apparatus, is, in whole or in part, outside of the skill of the pupil. We send him to look up a word or a subject. He may succeed pretty well with the dictionary or the encyclopædia, but if the topic be one requiring the use of several books other than the encyclopædias, in the majority of cases he will not be able to find what you desire. Most books of the present day are supplied with indexes, but not all of our pupils, by any means, know how to use them. Indeed, they cannot take up any long article in an encyclopædia and

get from it the point that you wish them to get, perhaps, without reading laboriously the whole article. They lack the power to scan the whole column and pounce upon the one essential point as the hawk pounces upon her quarry.

(5). The graduate of the high school should be able to use the vernacular, within the limits of his interests, at least, either orally or in composition, with readiness and accuracy. The English language is our mother tongue. It is the language of the American school. It is a bond of union for the nation. It embodies the spirit of American institutions. It is a beautiful language. No other surpasses it in power or flexibility. No other surpasses it in the variety of moods and feelings which it may express. Some others may excel it in clearness of expression, perhaps, but that is not because the English language lacks capacity for lucid statement. No other body of national literature excels the literature of the English speaking race.

But language like every other tool of man's invention is an instrument whose use must be taught. Men do not do the finer work of any art until they have learned to use skillfully the tools of their art. What tool can be of greater use to man than the instrument of his thought, of his emotion, of his purpose? Expression is a large part of learning, and by reaction increases knowledge. We know not what we know until put to the test of expression. Who sees clearly the limitations of an idea until he undertakes to map it on the written page, or to utter it in the presence of his thinking fellows?

Language is the instrument of communication and of record, and he who would be in closest touch with his fellows must be skilled in its use. The high school period of the pupil's life is pre-eminently the period to develop the power to use language readily and accurately. And this should be done constantly and intelligently throughout the whole course. Whatever other languages you may teach this must be the core. All others should contribute to its mastery. Ancient and modern languages, if taught, should tend, by so much as they can, the more freely to open the stores of wealth and power treasured in the English tongue. He who has learned to speak and to write the mother tongue fluently and accurately has added a powerful instrument to the probability of a successful life.

(6). The school should implant within the pupil a strong desire to continue his education—in a higher school, if his circumstances permit, by his own tuition if they do not. "It is the province of our schools," says Professor Page, "*to afford thorough instruction in a few things, and to awaken a desire for more extended attainment.*" The instruction given should, as far as possible, be complete in itself, while it should afford the means of making further advancement; but that instruction which being merely superficial, neither itself informs the mind nor imparts the desire and the means of future self-improvement, is worse than useless; it is positively injurious. A few branches thoroughly possessed are worth more than a thousand merely glanced at, and the idea of changing our common schools to universities, where our children, before they pass from the years of their babyhood, are to grasp the whole range of the sciences, is one of the most preposterous that has grown up even in this age of follies." There is danger in diffusiveness. The unlimited extension of courses of study and its natural consequent, the elective system, tend, in my judgment, toward superficiality. Instead of producing power, they waste it by diffusion. There must be power to do work, if the pupil goes on toward higher attainment, and the desire to go on is likely to be born of the mastery of a few subjects.

(7). The school should arouse within the pupil a masterful desire to be a useful member of society in his own community, and to be a true, earnest, patriotic citizen of his country. It is the business of the high school to take the pupil as he comes to it, but to send him forth, if possible, a man in character, if not in stature. "Let him first be a man." A man of courage, honesty, and integrity. A man having a vital, life-forming ideal. One who has a clear idea of the value of life and of its potential possibilities. A man capable and adaptable, who can sacrifice minor victories to achieve great principles. Who can go out in the hour of crisis with confidence in his ability to discharge his duty regardless of its personal results to himself. One of the "average men" by whom the great bulk of the world's work is done. No idle dreamer, but a practical man upon the higher levels of life.

He must be a good citizen in all the length and breadth and depth of that term. A man who knows his community, its needs, its deficiencies, as well as its possibilities. A man

who is willing to take his full part in the bettering and uplifting of his country and his race. Who loves and honors his nation's flag, but loves justice more,—justice as between men, and as between nations.

The school should make the pupil a man who is master of himself; who knows his power—mental, moral, spiritual, physical; who knows also the limitations of his power and will not attempt that which is clearly unattainable to him. A man not conceited above measure, but who, while self-reliant, is humble; while strong, is gentle; while courageous, is cool; a thinker and a doer. The world needs men of this kind, and, at the core of all our courses of study, must be those subjects, or that teaching, or that personality, or all these, that shall produce them.

THE DEMANDS AND REWARDS OF SECONDARY EDUCATION.

BY PRINCIPAL L. S. LONDON, BRISTOL, TENN.

In the southern states development has been very rapid in all phases of life, but in no way has this progress been so remarkable as in the line of education. The wonder is that the South could in so short a time overcome public sentiment and many other difficulties and establish a system of schools of so much merit. We have not had the same resources as the North in the way of wealth and large endowments for educational purposes, but with all of our burdens and obligations we have gone forward toward the accomplishment of greater and greater things in the line of public education. In no section of our country do the enemies of public schools (if there be any left) dare to speak out against them. But there is yet a question in the minds of some as to how much the state should do for the pupil; and it is along this line that I will try to say a few words, which if better arranged might become an outline of what I would like to say, had I the time and ability to write. It is said that about one per cent. of the school

population attend the higher schools, that is the colleges and the universities; five per cent. the secondary schools, and the remaining ninety-four per cent. the elementary schools. If these conditions be true there is something wrong somewhere, unless it can be shown that an elementary education gives free thought and prepares one for the proper use of all of his powers. This has not yet been attempted, and from the efforts already made by all of the states to build a system of secondary schools, it is apparent that the state desires something more than the simple rudiments of an education. But there are some who believe that only primary instruction should be supported by the state, and too many of us yet think of an education as learning to read, write, and simply cipher. In some way this sentiment must be overcome or we cannot hope to bring a speedy remedy to the evils before us. Reading, writing, and ciphering are merely the tools by the diligent use of which an education may be obtained after years of patient and well directed labor. They are not ends in themselves, but means to the great end of enjoying a rational existence; and the state has only done a part of her duty when she fails to teach the proper use of the tools she has furnished.

It must be admitted that the pupil, as young as he is in the primary school, and simply learning the forms and processes in elementary branches, has but little exercise in the free use of his powers, and is not capable of the development which would come with mature years and instruction in subjects that require investigation and a knowledge of new relations. The secondary school takes the pupil at an age which gives him many advantages that he does not enjoy in the elementary school, because it arouses new interest, and creates lofty purposes, and with the aid of a wise course of study properly planned, it will have great influence in conforming the minds of the young to the requirements of a thinking world, and in building ideals, which to follow means success in life.

With some such end in view most all of our states have endeavored to place these opportunities within the reach of many of her children. While some have done well others have only done partially well, and I believe that (I speak now of conditions in the country) to-day the great numbers of our children have no opportunity to attend schools giving secondary

instruction, even of the poorest sort. I could not insure their attendance were opportunity offered all, for the ninety-four per cent. I mentioned that never enter secondary schools include towns and cities as well where high schools are sustained.

But herein lies the evil. This seems to be THE weak point in our educational system—the great mass of the people learning only a little reading, writing and arithmetic, with perhaps a smattering of language and history. There are one-fifth as many students in colleges and universities as in the secondary schools, and there are only one-nineteenth as many pupils in secondary schools as there are in the primary schools. Notice these proportions. One out of every five from secondary schools attends also the higher schools, and one out of every nineteen in the primary schools attends the secondary schools. And yet the secondary school is the school for life, for the whole people, “the people’s college,” and only one in nineteen attend it. Where are the eighteen, and what have they done with their tools? Are they to be laid aside to rust away while the owner struggles for an existence in the ruts shaped by those who have gone before? This is a question that confronts us and we must remedy the evil if we hope to bring proper knowledge, conduct, and happiness to all the people.

The great difference in per cents of attendance in the different schools, it seems to me, should come between secondary and college instead of between primary and secondary; not that I would not have all attend college, but we cannot hope to have even half of our pupils become college graduates, yet we have a right to expect the training of at least a majority of our citizens in the schools that are primarily intended to prepare for life the whole people. Whence comes our disappointment? My answer may not be satisfactory, but I venture to give it. The secondary schools are not what they ought to be, and the people do not feel the need of them as they should. I am not familiar with conditions in all sections of the South, but from all the information I have I am forced to believe that much of the instruction in secondary studies is required at the hands of teachers who do all the work in the primary department, and who have already much more to do than one can do well. This tends to weaken the power of the elementary school, while it does not give good results in the higher work attempted. In order to hold pupils in school, the work in all departments

should be made as efficient and attractive as possible, and when one or two teachers scatter their efforts in order to reach all the requirements in both schools, neither kind of school gets the full benefit and influence of the instruction, while both are crippled and made less attractive. I do not undervalue the importance of the primary school, nor would I in any way take support from it to give to the secondary. Rather I would increase their support by giving them better and more beautiful buildings, helpful apparatus, and attractive furniture. I would have the salaries of teachers raised, thus insuring a more fully equipped class of instructors. The secondary school should also be made as attractive as possible, by the expenditure of any reasonable amount of money. It should be furnished completely and put in charge of a sufficient number of trained teachers, who would by their efforts magnify the advantages of the school, until pupils would be drawn to it, and in a measure forced to accept its training. The pupils in the lower schools would find inducements to complete the grammar course that they might have the higher advantages. Let the senior class of the grammar school visit the secondary school—show them the chemical and physical laboratories, the library, the large hall, and the manual training department of their home. Pupils always have more interest in what they have seen, and the very sight of these things with a little explanation of their use will kindle anew the interest of many and awaken in others desires which lay dormant before.

Parents often tell pupils that they cannot send them to school longer; that they need their help on the farm, in the shop or store, and thus many are taken away before their course has been completed. The reason seems to be that of "bread-winning." The parent does not realize that his son or daughter is living well at school that living may be made better and better later on, but comes to the conclusion that school life is not worth while when dollars and cents are at stake. A revision, then, in the character of the school would reach not only pupils, but parents as well, and we might reasonably expect the day, under more favorable conditions, when it would be some reflection upon a home for the children not to secure the secondary school advantages. Such well equipped institutions could not be made very numerous to begin with, as the attendance would not justify the state's expenditure, but a few

could be built at first and then increased upon demand. In my own state (Tennessee) a measure was recently enacted by the legislature, which I consider a very important one. The bill, in brief, gives county courts the power to create a county high school and levy taxes for its support. Said school to be under the supervision of county board of education appointed by the court, and free to all pupils in the county meeting the requirements for entrance.

This is an opportunity for any county, but the question is getting them to see it. Some few counties have established the high school, and no doubt many more would have done so long ago could they have seen the excellent results. Many of our country teachers in Tennessee have all of their training in elementary schools (I suppose the same is true in many other states), and the establishment of such schools would soon pay for themselves in giving back to us better trained teachers for the district schools.

There are some who object to the secondary school on the ground that the course of study is too much subordinated to college and university requirements. This error seems to be perceived, but perhaps not sufficiently so. The primary purpose of all secondary education should be to prepare for life, and all other purposes should be subordinated to this one. The educational methods of our country have been for the most part scholastic. Our education is too much from books, and about things, rather than from the world about us and with things. Our aim should be the training of some permanent capacity for productiveness or enjoyment and the development of character.

In the United States there are about 25,000,000 workers. Five per cent. of this number belongs to the professions, who, as a rule, have the advantages of colleges and universities,—the remainder in lines of agriculture, trades and commerce. What should we do for these? There are to-day twenty-five or thirty state universities sustained at great expense, besides numerous higher institutions supported by large endowments from individuals—all for the aid of the few, the five per cent.

No good citizen or lover of knowledge regrets these, nor would we take from their support a single dollar; but think for a moment of the greater number who are deprived of these higher advantages. Are we dealing justly with this large class?

In the past men and even nations thought these not worthy of an education. Plato, the great philosopher, taught that the laboring classes needed no education. In feudal society the nobility and clergy alone enjoyed such opportunities, and this was at least one source of the power of this small class. Universal education in Germany dates from some of her great wars, and her main object has been to make intelligent soldiers rather than freemen. Even in our own country many have thought of a popular education as not being a necessity and that the higher schools were only fit for those who entered the professions. But we, as well as all progressive nations, have grown wiser and now claim no other excuse for education at the hands of the commonwealth than that the whole population may be lifted up to a higher plane of intelligence, conduct, and happiness.

Let us, therefore, look more closely to the needs of our farmers, artisans, and commercial men. Let us give training in the things that are to be done in life. Let us encourage attendance at secondary schools, and see that they afford the training needed for those who will be our farmers, mechanics, and business men. This will give us better citizens, better county courts, better officers, better school directors, better people, better roads, better school-houses, better everything. Our universities and colleges would have to make new room for the thousands of young men and women who would be unwilling to rest with the good start already made.

It is true that all this would cost money, and much of it. We would need in the South more than twice what we get to-day to begin with, and more and more as we should grow. We might after making the start get wealthy individuals interested, who would endow high schools and academies, thus helping to magnify the work of secondary education. Sometimes I have thought that some of the millions given to one school would do much greater good distributed to smaller high schools and academies. I hope the day will come when some rich man at the North, South, or West will set the example by making a large donation to secondary institutions.

It takes money to obtain good things, nothing less in education, but it all comes back in ten-fold ratio. No expenditure will give such large returns as that invested in developing intelligence and character.

MEMORY WORK IN LITERATURE.

BY PRINCIPAL JOHN T. WHITE, CUMBERLAND, MD.

Mr. Chairman, Teachers, Ladies and Gentlemen :

Were I asked to name the most important subject included within the limits of a public school curriculum, one that would receive the spontaneous and unqualified indorsement of the teaching profession, I would acknowledge my inability to answer the interrogation. But if I were called upon to name the department of school work where teachers and pupils derive both pleasure and profit, and from which are gathered and garnered the most abundant harvests, I would write in characters ineffaceable, "Memory Work in Literature."

Language is one of the greatest gifts bestowed upon the human race. By its aid we are enabled to hold sweet converse with our fellow men, and to clothe our thoughts and feelings with that which endures throughout the ages. Laden with the richest products of thought and genius the literature of a nation often becomes the unerring index of the life and character of her people. So varied in its relations and so far-reaching in its results, it is invested with an interest and an importance that cannot be fully estimated.

Daily should we weave the golden threads of literature into the warp and woof of character. There is no sound more delightful to human ears, no picture more pleasing to human eyes, no emotion more dear to human hearts, than the thoughts, the sentiments, and the creations found in the beautiful regions of poetry. A noble poem, an inspiring hymn, or a patriotic song will linger in the memory, proving an agreeable companion at the post of duty, cheering and comforting in the weary or lonely hour, and bringing sweet consolation when passing through the dark and silent valley. Then let us wander through the meadows of poetry inhaling the rich and precious perfume of her countless flowers whose divine essence will be forever breathed in the cloudless realms of eternity.

The teacher who is particularly interested in this subject, and devotes a fair portion of the time allotted to school work to a careful reading and study of some of the masterpieces in

literature, is laying a foundation on which will tower a lasting monument in coming years.

The family hearthstone and the evening lamp are silent witnesses of the many pleasures that sweeten and adorn home life. What joy and comfort are given to parental affection when the son or daughter who has been carefully directed in this particular, can join the social circle, and, in a natural, easy, and graceful manner can entertain the gathered company by reading or reciting a beautiful production in prose or verse. How many weary hours are sweetened when passed in the company of our greatest authors. They speak to us in pleasing accents and transport us into those regions of beautiful thoughts and sentiments where our hearts and aspirations are directed toward the contemplation of that grand ideal for which we are and were created.

Of the many temptations surrounding the youth of our country there is none more pernicious in its influence or more deadly in its results than the low and poisonous literature of the present day. Slowly but insidiously this habit steals upon them until it is difficult of eradication. Here the teacher who is well read in standard literature can wield a powerful influence and can direct and fashion the literary bent of many a youthful mind. In many instances the home surroundings of our pupils are such as to appeal most strongly to the teacher's calling, and in no other way can these difficulties be so successfully met and overcome as through the medium of well directed reading. Here teachers and pupils are brought in contact with the thoughts, the sentiments, and the opinions of the world's great thinkers, and amid the duties and responsibilities of the school-room can find sweet and wholesome recreation at these fountains of truth and wisdom.

The method to be pursued in this department of school work is governed largely by conditions and surroundings. Environment is an important factor in all great undertakings. Unlike many other subjects included in the regular curriculum, this work can be readily adapted to all grades, from the youngest pupils in the primary department to the most advanced in the grammar or high school course. Great care must be manifested on the part of the teacher as to the character of the material selected or the desired object may be entirely defeated. Experience in this direction, and personal observation of the work

attempted and results accomplished by other teachers, have fully convinced me of the necessity for careful and thorough preparation along this line. The earnest, conscientious teacher, fully realizing the many responsibilities attached to the profession, and desiring to measure up to these requirements, will consider it not only a *duty* but also a *pleasure* to present for the consideration of his pupils the best he is capable of giving, and "Memory Work in Literature" is no exception to the rule.

Pupils of the primary department should not be confined to mere "nursery rhymes," but they should be treated to something of a higher and more ennobling character. These "little ones," as they are termed, are quick to perceive the many beauties with which they are surrounded, and they are eager and willing to drink in the sweet, refreshing water from these pure and inexhaustible fountains. Under the skillful management of a teacher interested in this direction an amount of work almost incredible can be accomplished. Indeed, some of the best memory work in literature brought to my notice has been done in the primary grade. As it is the intention that the fund of information gained by the pupils in this department should be increased when they are placed in the keeping of those in charge of other and higher grades it is equally fitting that each successive teacher should give a fair portion of time and attention to the literary work already begun, or upon the foundation so carefully prepared will rest a structure threatening and insecure.

When pupils who have been carefully taught in this direction are prepared to enter the sixth or seventh grade, they are possessed of a knowledge of literature which makes their entrance upon regular text-book study more encouraging, and their progress will be more rapid and satisfactory. A careful study of statistics reveals the fact that many pupils leave school by the time they have completed the fourth grade; that more leave at the end of the fifth grade, and that only a small percentage remains to pursue a high school course. How important, then, that these pupils should be treated to some of the literary gems under the direction of a skillful and thoughtful teacher and be led to cultivate a taste for "the true, the beautiful, and the good." The teacher who takes charge of those remaining has a good foundation on which to build an

imposing structure, and, by careful, conscientious training may be enabled to present to the world at large young men and women possessed of grand and noble characters.

The value of moral training in the public schools cannot be fully estimated. Moral character is the underlying principle of all true manhood and virtuous womanhood. It is the shield and buckler of the individual, the defence of the domestic circle, the touch-stone of our free institutions, the bulwark of a nation's glory. Upon the vast army of men and women engaged in the profession of teaching rests the responsibility for the moral tone of the rising generation. In the full and conscientious discharge of their duties they must exercise an influence in this direction, and this can be done without trespassing in the least upon the duties of the ministerial office, or instilling the tenets of any particular church or creed. Precept and example are potent forces in the teacher's calling, and the sweet but silent influences of a noble personality often find permanent lodgment in the minds and hearts of our pupils.

In no other department of school work is there a better opportunity to emphasize the principles of moral training than in the vast and boundless field of literature. The boy or girl who can be brought to see the many beauties here preserved, who can be led into the true spirit of the selection, who can cultivate a love and affection for the author, and who can treasure in the memory the words contained therein, will be laying the foundation of a grand and noble character that will long outlive the Pyramids.

The monument and the cenotaph are time-honored memorials, but if our illustrious dead are to abide forever among the world's immortals, their stories must be woven by the muse's hand. These are the amaranthine flowers that will never fade, but will ever exhale a rich and precious perfume. "Thoughts that breathe and words that burn" are the golden harvests that are gathered and garnered for future days. They are embalmed in the costliest amber, and will perish only with the world itself.

The greatest monument the true and conscientious teacher can desire is the genuine esteem and sincere affection of pupils. When the routine of recitations is over, when the boys and girls entrusted to our keeping have passed beyond the boundaries of school-house and school grounds, when they have

entered upon the duties and responsibilities of the world's great school, far away from the sweet and hallowed influences of the home circle, then, as the shades of evening fall, or, in the silent watches of the night, or, it may be, in the loneliness of seclusion, they will be borne on the wings of memory to their school-day homes. In those hours of calm and silent meditation there will pass before them in grand review the forms of those who were their trusted guardians in the temple of learning. With grateful hearts will they accord full meed of praise to those who prepared them to contend successfully with the stern realities of life by which they were enabled to secure a competency for future days, but deep down in the heart will be found a love, powerful beyond expression, for those teachers who instilled into them those glorious and sublime truths of literature in early years. Deeply influenced by their teaching and example in this department of learning the pupils of a former generation are now the men and women of to-day, and must of necessity exert an influence in the circle in which they move. Thus the family, the state, and the national life must be made purer, and nobler, and better through influences of such a character.

For you, for me, for all of us, as guardians of the nation's wards, there is reserved a grateful recognition if we but prove ourselves good and faithful servants. It may require earnest, patient, persevering preparation, but honest effort will receive its due reward.

“Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over Care's coming billow;
Lie not down wearied 'neath Woe's weeping willow;
Work with a stout heart and resolute will!

“Work—for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor! all labor is noble and holy;
Let thy great deeds be thy prayer to thy God!”

In the great temple of Delphi were inscribed the mottoes of the seven wise men of Greece. Each was prominent in its own peculiar way, and exerted an influence according to the idea or sentiment it conveyed. To the ancient Greek they appealed in tones both eloquent and persuasive, and even through the passing centuries they have been accorded the

respect and admiration they all so richly merited. To the careful and unprejudiced student of classic literature they speak with undiminished sweetness, and invest him with a feeling almost akin to veneration. To the earnest, conscientious teacher of the nineteenth century they bring encouragement and hope, and surround his labors with a halo of glory that will never grow dim. Woven into the warp and woof of our educational life, they have left an impress that will perish only with the world itself. Grand and glorious in sentiment and comprehensiveness of expression, they should be written above the doorways of every school in letters of living gold, and should be deeply instilled into the minds and hearts of our pupils.

With that reverence for antiquity to which it is justly entitled, with that respect and admiration for the great teachers of past ages which they so richly merited, and with a high regard for the great and invaluable training in all other departments of educational work, I would supplement those *grand*, those *noble*, those *immortal* truths carved in the Delphic temple many centuries ago, with the *pure*, the *chaste*, the *ennobling* truths immortalized in literature through the passing ages, and, if possible, I would write them in the hearts of our boys and girls, there to be cherished as long as time shall last.

Then, with the consciousness of duty well performed, of a teaching surrounded by glorious and sublime principles, and of a developed manhood and womanhood reaching out toward a blessed hereafter, we can lay our burdens down, consoling ourselves with the words of the immortal Kingsley:

“My fairest child, I have no song to give you;
No lark could pipe to skies so dull and gray;
Yet, ere we part, one lesson I can leave you
For every day.

“Be good, sweet maid, and let who will be clever:
Do noble things, not dream them, all day long;
And so make life, death, and that vast forever,
One grand, sweet song.”



DEPARTMENT OF ELEMENTARY EDUCATION.

SECRETARY'S MINUTES.

Grace-Street Baptist Church—Thursday, December 27, 2:30 P. M.

The Department of Elementary Education was called to order at 3 o'clock P. M. by the President, Miss Lucy L. Davis, who then made the opening address.

The first paper was delivered by Miss Celestia S. Parrish, professor of philosophy of Randolph-Macon Woman's College, Lynchburg, Va. Her subject was Child Study.

This paper was discussed by Dr. Linus W. Kline, professor of pedagogy of the Farmville Normal School of Virginia.

The second paper was by Prof. Hugh S. Bird, professor of philosophy and pedagogy of the College of William and Mary, Williamsburg, Va.

The third paper was by Miss Margaret Winifred Haliburton, of Asheville, North Carolina. The title of her paper was Nature Study.

The last paper was a discussion of Bird Study, by Professor T. Gilbert Pearson of Guilford College, North Carolina.

The Department then adjourned.

[Reported by Miss Lucy Davis, president of the department.]

LITERATURE IN PRIMARY SCHOOLS.

ADDRESS OF THE PRESIDENT OF THE DEPARTMENT, LUCY DAVIS,
COLLEGE OF WILLIAM AND MARY.

We have been very fortunate to-day in getting papers about child study, language, and nature study, but I am sorry we have nothing about literature in the elementary schools, for it seems to me to be the most neglected of subjects, judging from

the schools I have visited. Abundant time is generally spent upon learning to read, but surely a part of each week, if not of each day, should be given to the study of the masterpieces of literature which are within the pupil's comprehension, studying them in an entirely different manner from the reading lesson, and, in the lower grades, works which would be too difficult for reading, but coming back to them the next year, or in the course of time, or as parallel reading.

Dr. Frank McMurry says in the appendix to the *Robinson Crusoe*: "Without doubt there is a most favorable period of every child's life for the reading of each book. If offered to him at just the right age, it appeals to his nature with peculiar power, even to the extent of setting him on fire; if offered at any other, it may prove interesting, but it fails to become such a potent factor in his life. There would be a wonderful economy of effort if the books selected for children were always given them at this favorable time."

When I began to study the question of a course of study for the primary grades, it seemed to me much more logical to put *Robinson Crusoe* in a higher grade, and to put *Greek Myths* in the second grade. A trial, however, soon showed that too much force was expended in making the Greek stories fully appreciated, while the children of that grade seemed literally carried away by the *Robinson Crusoe*. The power with which it appeals to them, if well presented, is truly wonderful. The mind of the teacher must be thoroughly permeated and saturated with the spirit of the book. She must know it so well that unconsciously she will make use of its peculiar words and expressions. Each incident and situation must be fresh and absorbing to teacher as well as pupil. She must be filled with her subject. It cannot be hurried over; time must be given for the little ones to enter into the life, to pass through the experiences, and to feel the emotions which Robinson had. When this is done most successfully the child really lives his life and thinks his thoughts, and is necessarily to some extent ennobled and elevated by the convictions which are forced upon him by the experiences through which he passes. He delights in discussing and illustrating every part of the story and never tires of it.

In my own school, where in the third year we use McMurry's *Robinson Crusoe* as a reading book, about a year after the oral

presentation, I find the pupils return to it with fresh interest. The first morning after giving the books to the pupils, one of them met me, and said: "I read *Robinson Crusoe* through yesterday, and am half through again." That pupil read the book seven or eight times that session, and again in the fourth year, and is as much interested in it as ever now in the fifth year.

While I do not altogether agree with the Herbartians in regard to *Robinson Crusoe*, yet from five years experience I have come to believe that at no other time could this book appeal to the child with greater power, and though we use much other literary material in that grade I have not found anything that so essentially belongs to it.

The chief difficulty seems to be with the teacher who so often thinks she cannot tell a story. Some people have much more talent for story-telling than others, but it is not the talented ones who succeed best; it is the hard workers—for it is hard work. It requires study and thought, and practice, and not only practice in the school-room, but until one has become quite skillful. Each story should be gone over until the teacher is quite sure that she can give the right emphasis and intonation to each part, and of this she can not be certain unless she has actually heard the sound of her voice.

After an experience of the same length of time with the stories of the *Odyssey* the same conviction is forced upon me with regard to its place in the third grade. It seems most successfully presented when the same plan is followed as in the *Robinson Crusoe*. Though there have been so many simplified editions of it, I have found none equal to Lang and Butcher's prose translation in simplicity and power to give inspiration. The children follow Ulysses' every step with breathless interest, but must not be allowed to hurry through. They must be given time to absorb the Greek atmosphere, to live the life of the Greek hero, to feel his indomitable courage, to pass through his hardships and perils. Step by step they must follow him, omitting some adventures which seem better suited to another period, till he reaches Ithaca, overthrows his enemies and meets his loved ones again.

He must in admiring him admire his strength in overcoming difficulties, his love of home and country. The beautiful constancy of Penelope, too, takes great hold upon the pupil's imagination and affection.

One incident will illustrate the effect which the story has upon the child. A sensitive little Irish boy, with no advantages of culture whatever, was carried away by it, seemed to conceive a personal affection for the hero, and was loyal to him throughout his school course. Whenever he particularly enjoyed another story, he, after expressing his ideas, would always add: "But it was not as good as Ulysses. I never shall hear a story I like so much," and his little face would light up with real pleasure and intellectual appreciation.

The more complicated *Tales of Troy* seem to suit the fourth grade, and to need the preparation made for them by the *Odyssey*. Even now oral presentation seems best suited to the pupils, though I have seen long passages read to them from both the Earl of Derby's and Munford's translations of the *Iliad* with full appreciation after thorough preparation for carefully made selections.

The *Iliad* seems to be an inexhaustible mine for fourth grade children, their imagination is fired by the stirring and beautiful pictures, their hearts moved to pity by the tenderness and love in the scenes between Hector and Andromache, the grief of Achilles at the death of Patroclus, and Priam's grief at the death of Hector. He is continually called upon to admire, or to disapprove the conduct of one of the great variety of different characters.

Dr. Harris says in his address to the Council of Education at Milwaukee: "The greatest poets are Homer, Dante, Shakespeare, and Goethe, and these artists are in the truest sense educators of mankind. The types of characters exhibited in their literary works of art—Achilles, Agamemnon, Ulysses, etc., have helped, and will always help, mankind to self-knowledge by showing them how feelings become convictions and how convictions become deeds, and how deeds react upon the doers through the great organisms of human society. The world-wisdom of a people is largely derived from its national poets, not as a moral philosophy, but as a vicarious experience. Without making the experience himself he profits by participating in the world of experience depicted for him by the poet."

I have seen the *Tales of Troy* taught in such a way that the principal idea gained from it was that of the difficulty in pronouncing the names of the places and characters, and I have seen it so taught that the children literally sat with Priam

in the dust, overcome by grief for Hector, felt the courage and resolution inspired by the pity of the gods, followed him to the stream where he met the disguised Mercury, saw the gates of the Greek camp open before him, and followed him into the tent of Achilles, entered into his great love, and into his deep humiliation before the pride and grief of his enemy and the slayer of his best loved son, witnessed the interview between the two sorrow-stricken men, saw him return with the body of his beloved Hector, having softened to pity the heart of his great enemy, followed him back to the gates of the city, and entered into the joy of the awaiting Trojans at the return of Priam, whom they never expected to see again, with the great hero's body.

Dr. G. Stanley Hall, in his article, "The Ministry of Pictures," says: "Very high, if not the highest, among the services rendered by pictures is their use in illustrating the world's great classics in literature."

And again: "It is hard for children to grasp the unseen, and pictures, thus, for them rescue truth from abstraction. From mere words, however graphic, it is hard to produce scenes especially of a distant land and time."

Again, he says: "Homer's writings, and particularly the *Odyssey*, lend themselves with peculiar facility to the painter's art."

This would surely appear to be true, for there are so many beautiful statues and pictures illustrating these stories that the difficulty seems to be rather to get few enough for the purpose than many enough, for there is scarcely a character of importance or a scene of touching beauty which has not been portrayed by painters and sculptors of different ages and times.

I have never seen more genuine pleasure given a class than was given one which was shown a small cast of the discobolus of Myron when they were discussing the pastimes of the Myrmidons after Achilles withdrew from the conflict with Troy. It seemed to be preferred to any they had seen, each pupil volunteered to tell why he liked it, and each tried to get one for his own.

Constantly children will bring pictures of paintings and statues to school to show to their teachers, and will never fail to have an opinion as to their merits and beauty, nor a fear as to their value.

By studying the *Iliad* in this way a clear comprehension of the religion of the Greeks, of their gods and ceremonies may be gotten. Indeed, they seem to feel the same personal interest in the gods which they feel in the mortal characters. One little girl said, when in the fifth grade she was reading Bryant's translation of the *Odyssey*: "Do you know why I like Minerva? It is because she was always helping some one."

Greek literature may be introduced even in the first grade, though there are other stories which seem to belong more peculiarly to it.

Again, in the fifth grade, I have found it interesting to go back to the *Odyssey*, and to have pupils study Bryant's translation of Ulysses among the Phaeacians, thus bringing in most that was omitted in the third grade, and studying it in an entirely different manner.

I have already taken so much of your time that I shall not be able to say anything about Norse mythology, or of how certain portions of *Hiawatha* seem especially adapted to each of the first five grades, and of how it may be correlated with the nature study, the history and the geography, and compared with other related myths, and of the great charm it gives to each region with which it is connected. I shall not be able either to speak of the exquisite pleasure which the poems of Eugene Field give, nor of how the characters in Seton-Thompson's *Lobo*, *Rag*, and *Vixen* take hold upon the fifth grade child, and make him more merciful and tender to every living creature. All these and many others may not be spoken of in so limited a space of time.

CHILD STUDY IN THE SCHOOL AND HOME.

BY CELESTIA S. PARRISH, RANDOLPH-MACON WOMAN'S COLLEGE.

Educational thought in the past has concerned itself with man's life ideals, with the nature and end of his studies, and with the power of traditional usages, but it has neglected the educable being, and neglected him most of all at the very time when he would best repay study, in the years before the period

at which the Jesuits were wont to declare that his trend of life and thought is fixed; or, to speak in terms of more recent thought, we have neglected him at the time when his brain centers are being organized, and his ideas formed—when he is most industriously using the raw material which the external order furnishes to his senses and therewith building up his world. As has been said, we have neglected him most at the very time when, because of the extraordinary activity as well as the simplicity of his mental processes, he would best repay our study.

This lacking element in our scientific pedagogy promises to be supplied, perhaps we may say now is being supplied, by child study; a study in which we do not merely stoop with Wordsworth over his cradle that we may catch "visionary gleams" of the "glories he hath known," but grave and dignified professors of psychology set to work to find out what happens even at that age when, in the past, he has been for the most part treated with affectionate contempt and left to the care of the women. They really want to know exactly by what steps the amorphous bundle of humanity takes shape, both physically and mentally, and they want to follow this shaping with their inquisitive scientific eye through all the years of the formative period.

We talk about the science of paidology, but the discipline is so new that we have hardly yet had time to reach those broad generalizations and systematizations which would entitle it to be called a science. And yet so vigorous has been its growth, so powerful in the world of thought are its adherents, so numerous are the other scientific disciplines in need of its help, that we may confidently look forward to a day in the near future when the anthropologist, the evolutionist, the biologist, and the sociologist, as well as the psychologist, will receive much needed contributions from a well established science of paidology. In its growth, if not in its origin, child-study is peculiarly American. Although Darwin's studies of his son, published in 1877, and the work of Preyer, published a little later, ante-date by some years anything done in this country, more has since been done in America than in all the world besides. Beginning with the classic investigations of Professor Bodwitch among Boston school children, the work has spread rapidly. Massachusetts, under the leadership of that Nestor of child

study, G. Stanley Hall, and his co-workers; California, under the stimulation of Earl Barnes and Miss Shinn; Illinois, led by Colonel Parker, Dr. Krohn, Dr. Van Liew, and others, with the sympathy and, so far as possible, the help of Dr. Dewey of Chicago University; and many other northern and western states have accomplished wonders. A few southern states have made small beginnings. South Carolina was the first southern state to form a society for child study. Alabama, and Virginia, and North Carolina have done a little. There have been classes for the study of child psychology in Randolph-Macon Woman's College for four years, and these young women have done some original work. They have sent some returns to Dr. Hall, but now they have material on hand which they mean to publish for themselves. There is now, also, some interest in the subject in the Association of Collegiate Alumnae in Virginia, and we may hope that they will push it. All lovers of education are looking with much expectation and hope to the State Normal School of Virginia. The presence there of one of Dr. Hall's students, a man who is fresh from the inspiration of Clark University, may well make us hope to see an immense influence go out with the teachers trained by him. In Great Britain, societies exist in London, Dublin, Cheltenham, and Glasgow. Something is being done in France, Germany, Australia, Japan, South Africa, China, South America and elsewhere.

To mention in the brief time allotted to this paper all who have become prominent in the work would be impossible. Their names and many of their most valuable contributions may be found in the *Pedagogical Seminary*, published at Clark University, the transactions of the Illinois Society for Child Study and the *Child Study Monthly*. The work, thus far, has been mainly particular, yet some attempt at generalization has been made by Professor Sully, of London, in his "*Studies of Childhood*;" by Dr. Tracey, at the time of writing a fellow in Clark University, in his "*Psychology of Childhood*;" by Professor Baldwin, of Princeton, in his "*Mental Development in the Child and in the Race*," and by a few others." Professor Baldwin's work is very philosophical, especially along the lines of suggestion and imitation, though, as has been suggested by Miss Sarah E. Wiltse, it may be somewhat subtle, and many of its conclusions premature. A bibliography of child study pub-

lished four years ago covers forty-four pages of the *Pedagogical Seminary*, an efflorescence of thought and endeavor which can be accounted for only by the fact that it has been found to satisfy a need. The courses of child study now given at Harvard, Yale, Princeton, Chicago, Clark, Pennsylvania, Leland Stanford, and others of our great universities, as well as at Smith, Wellesley, and Randolph-Macon colleges, would seem to indicate that the work is permanent. The leadership of such men as G. Stanley Hall, John Dewey, Professor Sully, and Professor Baldwin is a sufficient guarantee of its worth. No educational gathering is now thought complete without some discussion of it. Women's clubs are now taking it up, and the Association of Collegiate Alumnae is now following their example. Instead of dying as a fad, as was predicted by its opponents, or being laughed out of existence as is attempted by people who do not want their "*dolce far niente*" disturbed by it, there is every reason to believe that it will finally be considered a necessary part of the equipment of every mother, as well as of every teacher.

The workers in child study are not entirely at one as regards methods. Some of them, Professors Sully and Baldwin, notably, insist that observers of children ought to be exclusively those who have psychological training, and are capable of doing scientific work. Their own work has been done upon a few children, and for this reason, is one-sided in many respects. Others, G. Stanley Hall, and Earl Barnes, notably, attempt to discard the merely individual and local, to study a large number of children in different places and at different times. To do this, they are compelled to ask the aid of untrained mothers and teachers. Their main method is the syllabus, a set of questions, carefully prepared, presumably by a trained psychologist who is able to foresee the misunderstandings that may arise from the slightest ambiguity in these questions and to guard against them as far as possible. These are sent to teachers, mothers and others who are interested and have good opportunities for the observation of children, and these persons either observe and question the children, noting carefully the result, or, where the nature of the syllabus will allow, they submit the questions to the children themselves. The answers and written descriptions of the observations are then returned to the maker of the syllabus, who

works over the material, rejecting what seems to him worthless—and of worthless material there is always a large quantity—and then attempts to generalize upon the basis of the trustworthy facts elicited. Just now, I think, there is a tendency to trust more to trained observation. There have been criticisms, too—just in some respects, I think—of the syllabi sent out by Dr. Hall, and other methods are proposed.

A few of the more important investigations already published may be mentioned as illustrating the kind of work done. In the *Pedagogical Seminary* have appeared such articles as "The Contents of Children's Minds on Entering School," "The Study of Adolescence," "The Imagination of Children," "The Theological Life of a Child," "The Suggestibility of Children," etc. In the *Child Study Monthly* have appeared "Physical Abnormalities in School Children," "Mental Abnormalities Caused by the School," "Minor Mental Abnormalities in Children," "Nervous and Backward Children," "Art Studies in Child Life," "The First Three Years of Childhood."

The historical method is used by many workers as well as the one mentioned, and includes, as its name implies, a collection of historical matter regarding children—their treatment, their customs, playthings, education, the notions of their elders concerning them, etc. Along this line Earl Barnes has, perhaps, been most active. In addition to history proper, biography, and autobiography, as well as any fine literature which depicts the mysteries of the child world and the workings of the child mind are used. We have here a fertile source of knowledge. Robert Louis Stevenson, Rudyard Kipling, Mrs. Frances Hodgson Burnett, and others have tried to put into language the little child's day dreamings, his quaint fancyings, his active world building. Dickens, Victor Hugo, George Eliot, and others have shown us the delicate, quivering heart-strings and the instinct of the child to be glad in his self-created world, in spite of the incongruous misery of the real one. Marie Bashkirtseff and George Sand have shown us in minute detail the dreamings, reasonings, fancyings, rebellings, sufferings, and submissions of their own childhood, and into all these we go with our psychological interpretations and our pedagogical divinations, trying to understand better and better the potentialities of this exquisite lump of clay entrusted to us for the development of the divinity hidden within.

I have referred already to differences of opinion as to the methods of work. Fortunately, the differences emphasized are only the opposite phases of many-sided truth. One party is strong where the other is weak. Insistence on the necessity of training and insight is based on a very profound truth, and under ideal conditions would be an entirely legitimate claim. At present, however, it is unfortunately true that so few persons who have intimate relations with the little ones are trained, that if we exclude all except trained psychologists we shall have very little work done. If the necessity could cause immediately the very just public demand that all mothers shall be trained, a reform which is left for the twentieth century might be begun with the century, but as public opinion is too slow-moving a mass for us to hope for a sudden change even though so manifestly necessary, we must be content for a while to make what use we can of the material at our command. There are certain sorts of information that only the mother and nurse can give, and while the quality and the reliability of their testimony would be greatly improved by biological and psychological training, yet, in the absence of this it often becomes extremely valuable. Fortunately, too, the number of mothers who are trained psychologists is increasing, even though slowly, and some of the most valuable detail work already done we owe to these mothers. The work of the association of collegiate alumnae will be extremely valuable for this reason.

Of course, as is true of all movements which disturb the quiescence of the non-thinking, or cause any deviation of thought from its accustomed channels, child study has met with indifference and neglect in some quarters, with misunderstanding in some, with the antagonism—which the prejudiced always feel toward new things—in others, with fair criticism in some; and when arguments, criticism, and opposition have failed, it has been faced with ridicule—that powerful weapon which is so often in the hands of men not armed with reason. That much crude and imperfect work has been done, that hasty generalizations have been made, that the thought of the observer has often been read into the child, cannot be denied, but crudities and difficulties similar to these have beset the beginnings of almost all the sciences, even those which are now best established.

Professor Münsterberg's statement that he loves his children, but is thankful to say that he has never studied them and never will, may indicate a parental attitude which is fortunate or unfortunate for the juvenile Münsterbergs according to circumstances, but it also indicates a kind of parental neglect which the nineteenth century father of even average enlightenment does not ordinarily boast of. From a scholar, however, who makes the astounding assertion that psychology has no connection with pedagogy, or being interpreted, and I claim fairly, that a knowledge of the laws of the mind is not necessary to the teacher whose business is to train the mind—from this scholar no paradox need surprise; and if the paradox is not so splendid as those of Rousseau, we must not charge the lack against the learned professor's ambition. We need to take care that his entire satisfaction with himself and the sort of education that produced him are not producing kindred affections in us. An objection which has some apparent basis, and which is better worth considering than any of the types just mentioned, is that in trying to get results from a large number of children, untrained, unskillful, and sometimes impertinently inquisitive people are turned loose upon long-suffering childhood, which, kept silent for many centuries by the oft-repeated, constantly enforced, and believed-to-be-inspired maxim that little folks should be seen and not heard, must now not only be seen to embarrassment, but must be heard to exhaustion and to an extent which will inevitably bring about a most undesirable self-consciousness. This is undoubtedly an evil which may exist, but it may be avoided by having some regard to the common sense, the refinement of feeling, and the sympathy of the persons selected as the observers. A wise observer will so conduct himself and so shape his questions as to encourage rather than repress the spontaneity of the child. Miss Sarah E. Wiltse contends that much of the necessary observation has no more tendency to spoil the child than an attempt to take down the morning song of the robin would tend to make that bird affected. Indeed, it has been found that in some studies, such, for instance, as children's fears, the opportunity to tell them to the observer has done much to lessen them.

Whatever may be the imperfections in the method of doing the work, one needs only to know its essential character and its true forms to be convinced of its intrinsic value. These

valuable forms are too numerous for all to be mentioned here. One always thinks first of the physical and psycho-physical measurements and tests which so often reveal defects that might easily be remedied in the beginning, but which, allowed to grow, will inevitably destroy both mind and body. The result of these tests when they have been put into general use will be to increase sensibly the quality as well as the quantity of the human race in one generation. To this audience it must be unnecessary to particularize. We all know of the large numbers of children pronounced inattentive, careless and dull, whose real fault has been defective vision; of the disobedient, uninterested, stupid child, scolded and punished, and sometimes consigned to hopeless idiocy, whose only abnormality has been a slight deafness. Harriet Martineau, sewing listlessly as her sisters read aloud, reproached for lack of interest and voted a dunce by her mother, is the prototype and antitype of a large number of children, who, less fortunate than she, have in some cases been sent to asylums for idiots when a dentiphone or an ear trumpet was all they needed. One of the most pathetic types of suffering among children has a simpler and more easily remedied cause than defective ear or eye. A child has a dull, stupid, vacant expression, with staring eyes and open mouth. He breathes through his nose with difficulty, has an indistinct, frequently a stammering, pronunciation and sometimes a defective hearing. His trouble is intermittent, and occasionally he is a normal child. There are adenoid vegetations in the pharynx and posterior nasal cavity, but unless the trouble is very pronounced, he is apt to be judged simply lazy or dull, and as the trouble advances the teacher concludes that he is hopelessly stupid and obstinate. Blamed, scolded, and punished for what he cannot help, such a child often lapses into hopelessness and then into semi-idiocy, when a very simple operation could have restored him to mental as well as to physical health.

These and other physical defects are discovered by the tests and measurements of child-study, and a means of cure may then be provided. This work has reacted upon the school. It is now agreed that the seating of children shall be in accordance with their needs, those defective in eye being seated near the blackboard, the defective in ear being near the teacher.

and a number of other peculiarities being cared for. Methods of teaching reading and writing have been modified and adapted to the child, and there is less suppression of the spontaneous movements on the part of a little organism which seems to be set on springs, because child-study has shown these movements to be natural and necessary. Unfortunately, the number of mothers who, possibly twenty times a day, adjure their active, growing children to keep still—a command about as easy to be obeyed as if addressed to a humming-bird—is still very large. In the tests spoken of, the mental is also looked after. The power of visual comparison, visual memory, auditory memory, reaction time, etc., are investigated, so as to betray any abnormality in this direction, thus putting it in the power of a parent to provide such means of remedy and development as shall keep the child normal through the period of growth, and, indeed, as is sometimes the case, they may be enabled to stimulate him to superior excellence, and make possible for him in his maturity, achievements which would otherwise be unattainable. That each city and town does not provide at least one place where this work can be done for its school children is one of the anomalies of this century of transition and contradictions now passing away. That before 1925 the work will be expected of school authorities, just as we now expect good air, light and seating, seems a reasonable hope.

But these physical and psycho-physical tests and measurements by no means exhaust the desirable and perfectly practicable lines of study of our children.

A knowledge of the memory and imagination type of each child would account for many of the exasperating failures on the part of certain children to understand what the teacher is perfectly sure she has made sun-clear. There are differences in habits of ideation, of reasoning, of comparing, judging, willing, etc., which, once understood by the teacher, would give a clew to methods of presentation, of training, and of governing, which might prove the mental and spiritual salvation of many a child now abandoned to hopeless inefficiency and moral reprobacy.

Miss Wiltse thus sums up some of the concrete, but indirect, results of the work already done in addition to the physical improvements already spoken of. She says:

“Teachers have grown more interested in individual pupils. understand them better and sympathize with them more. Parents have acquired deeper reverence and greater love for childhood. In place of the old-time child-literature, expressing parental sentiment toward childhood, the ideal of a new and very different juvenile literature has developed, an ideal which is sure to make the old seem conventional, artificial and unnatural. It has changed the standpoint of the adult toward child-life, even on the part of those not actively engaged in the study. The principles of interest are better understood, and the life-need of the child has more weight. Better relations exist between parent and teacher. But, best of all, is the new life which the teacher has received from the closer and more sympathetic relations with the child. There is nothing in all the world so mysterious, so beautiful, so inspiring, so refreshing to the deepest instinct of our complex nature as is derived from personal, loving contact with a little child.”

In the work of child study, if its fullest results are to be obtained, mothers and teachers must co-operate. In early infancy, when the mental processes are in their simplest form, a record may be made which, afterwards used as a key by both mother and teacher, may unlock the doors of right-doing and right-thinking to that child. At this time only the mother can do the work in the best way. Even later the child who is under the care of the teacher six hours at most, in which six hours he has a right to only one-thirtieth of the teacher's time and energy, can unquestionably be best studied by the mother, provided she is fitted to do the work. She has the advantage of the insight which is almost instinctive in the true mother. That the mother-love frequently blinds her eyes and stops her ears to any kind of fault in a child who to others gives unmistakable proof of the convenient old doctrine of total hereditary depravity, must be admitted; but this can be overcome by the thing presently to be insisted upon—training for mothers.

There are several life epochs at which the teacher must be subordinate in the study of the individual. This is especially true of the period of puberty and adolescence. The knowledge we have of the mental condition at this period is one of the noblest contributions we have from those who have under-

taken the general work of child study. With only too many parents there is complete ignorance of any mental change corresponding to the physical changes which take place then. The great influx of new sensations, the increased activity of the brain, the new ideas, hopes, dreams, and tempestuous passions, the rising of new social and ethical impulses, the yielding of egotism to altruism—and the varied phases of the “new life” which puberty ushers in—are for the most part undreamed of by the average parent and teacher, and so in the storm and stress of this transition period the child is left to chance, and whether he emerges from it into a “new life” which shall be progressively higher and higher, or into the lower life of debased purpose and ideal, whether he emerges from it with a vigorous bodily and mental constitution, or with the seeds of insanity and death, is, so far as any care of parent or teacher is concerned, a mere matter of chance. That in the home there should be a careful study of this and every other critical period of a child’s life, if not for the purpose of adding to the knowledge of the world, then of knowing and saving that particular girl or boy, seems not too much to ask of the parent responsible for the existence of the child. Indeed, as regards all the moral nature of the individual child, the mother is the most suitable student. She alone can know all the circumstances of heredity, she alone can study the minute effects of environment, she alone can understand the subtle play of influence. Again the ignorant folly of mothers to whom their children are for a time incumbrances, then playthings, then a mere source of fret and worry, cannot excite too much horror and pity. The utter absence of any training until the child has already formed bad habits enough to wreck his life, and then a weak, vacillating, fretful system of protests and attempted coercions would be impossible to the mother who had intelligently studied her child. In view of the impressionable nature of the child, his suggestibility, his tendency to imitation, one wonders how the average boy or girl escapes utter shipwreck.

A student of children tells us that one day, as she was looking at the soft, feathery masses of new fallen snow on her window sill, she saw a withered leaf become detached from the twig which had held it and flutter slowly downward. Gently,

with spirit like touch, it lay on the pure white surface. A moment more and the wind had whirled it away, but where it had lain there was a distinct impress of outline and veining as minute as the leaf itself. And then she thought: so our words, our actions, the very expression of our faces flutter down on the plastic mind of a little child, especially in the period when suggestion and imitation are most active. Carelessly, lightly, we drop them, and the impress they make is left to harden, harden slowly, until it is an inalienable part of the child's mental content. Would the mother who knows the principles of suggestion and imitation and shapes her child's life accordingly be no more potent a factor in the formation of its character than one who heedlessly exposes the white soul to any stray leaf of influence that may come?

Of course, it must be recognized that in view of so important a work both mother and teacher need training. With certain exceptions, the popular idea of the importance of training for professions has been in inverse ratio to their dignity. Long after it became necessary for mechanics to be apprenticed and trained before being allowed to practice their handicrafts, physicians were entirely untrained. Fifty years ago, when the idea of professional training had already been extended to lawyers, engineers, preachers, and doctors, it was still not thought necessary for teachers. Even to-day, when there is a partial theoretical recognition of the necessity of training for teachers, the number of trained teachers, especially in our southern country, is lamentably small. Men and women who would shrink in horror from entrusting the bodies of their children to a doctor who knows nothing of physiology or anatomy, however much he may know of the composition of drugs, yet unhesitatingly commit the minds of their children to people who, however well they may be versed in the mysteries of French and music, know nothing whatever of the laws of the mind. Gentlemen who would not think of employing unskilled hands to make their hats or their boots, simply because the maker happens to know something of leather, or silk, or wools, yet give over the building of their children's character to utterly untrained, inexperienced, unskilled men and women, for no other reason than that these men and women have a showy, superficial knowledge of one

or two of the instruments of education. When the time comes—as in the onward march of civilization it must—that no man or woman can enter the teaching profession who has not in addition to the college training, which should be the first indispensable prerequisite, a thorough professional training, both psychological and pedagogical, we shall have the most essential element in the schools, at least, for the rapid growth of a scientific pedagogy, which will ultimately itself become an integral part of the professional training of every teacher.

But if the training of the teacher is important, that of the mother is much more so. The crowning contradiction in the thought of the nineteenth century is to assert, emphatically, as our most conservative men and women are asserting, that the fittest occupation for a woman is to be a wife and mother, and then to educate her—if, indeed, it is thought worth while to educate her at all—to entertain and amuse society. We assign to her the most solemn and important duty possible to a human being—we say she must be the author of life—she must bring an immortal soul to consciousness, and train it for tremendous destinies, but we think her chief knowledge should be how to dress prettily, to look attractive, and to please men.

George Eliot, you remember, wonders whether those Madonnas of Raphael, with the blond faces and somewhat stupid expression, kept their placidity undisturbed when their strong-limbed, strong-willed boys got a little too old to do without clothes. She thinks they must have been given to feeble remonstrance, getting more and more peevish as it became less and less effectual. Observant men and women since her time have wondered, too. Woman is to be wife and mother, but instead of the biology, psychology, ethics, and sociology which might have enabled her, first, to choose rightly her husband, and, second, to see that her son is strong and healthy and beautiful, just as every child that is born in the world has a right to be: and, lastly, to understand, control and guide in right paths this soul which she has no right to allow to be a mere stumbler on this rocky coast of woe, she learns much so-called music and a pretense at art; she learns to chatter her poor little thoughts in bad French, and knows some things about history

and literature—just enough to entertain and amuse so-called society. When we see this we wonder if she sings and dances and chatters on when her son begins to treat her worse than useless, because utterly injudicious, remonstrances with affectionate contempt, and if the accusing ghost of her lost youth does not haunt her when that son rushes recklessly down the quickly sloping path of vice. What a contrast she is with the strong, tender, wise, efficient and happy mothers who have had careful preparation for their all-important work; who, in addition to the thorough college training which they have had, in some cases side by side with their future husbands, have had a systematic study of the sciences of life and mind, together with their practical application, and who, long before the little eyes have seen the light, have begun the most systematic and careful education of the child—an education which has been continued without cessation until the strong-limbed but clean-souled boy with vigorous intellect but tender conscience, with virile instincts and a full knowledge of their meaning, but with a life record as unsullied as that of his sister, has gone forth to the service of humanity. The question for educators and the question I would press upon this honorable body, quixotic as it may seem to some, is: What are we going to do to forward this much-needed reform? The thirtieth century historian of the nineteenth century will probably pause long over the explanation of the fact that in that wonder-working period even fairly thoughtful people saw nothing criminal in marriage between a boy and a girl, both utterly ignorant of any of the great principles which serve for guidance in any rational choice of husband or wife; that the gross immodesty which then caused the prospective bride to shrink from any investigation of the fitness of her betrothed to be the father of her children could have been thought innocent or natural; that while there were institutions for the training of preachers, doctors, cooks, housekeepers, lawyers, engineers, mechanics, chemists, oculists, pharmacists, farmers, etc., there was no institution or department or professor for the training of mothers. If, as we hope, the blossoming of the nineteenth century finds fruition in the twentieth, then in the Mutter-schule which will be established, as well as in the schools and colleges and universities, we shall find *paidology* a most important department for the training of mothers and teachers.

DISCUSSION.

BY LINUS W. KLINE, STATE FEMALE NORMAL SCHOOL, FARMVILLE, VA.

The paper for discussion sets forth the meaning, scope, content, and spirit of so called child study, and calls special attention to the permanent gains made in its interests.

A discussion of child study, so far as it relates to the country which we represent, and particularly, Virginia, might be paralleled by a discussion on the snakes of Ireland, or the alligators of Greenland. It would seem, then, that our present effort should be to indicate the character of the future work of the elementary school teacher in this field. And here, allow me to ask some pertinent questions, not with any expectation of answering them *in toto*, but rather to suggest some things that may be worth while to undertake. First, to what extent are the permanent contributions to child study the common property of the teaching body? Second, in what form do they reach the public school teacher? Third, how do the teachers respond to the enriched and larger views of child life? Fourth, what part can and ought elementary school teachers take in child study? What is the worthwhileness of genetic psychology to the elementary school teacher? Doubtless a glance at the historical setting of genetic psychology will help us to answer this last question.

We know that the scientific mind during the greater portion of the seventeenth and eighteenth centuries was dominated by idealistic rationalism. That spirit said to science, "Study nature not as she grows, not as she evolves to higher planes, but as she eternally is." For that spirit the order of nature was eternal, reflecting the thoughts of God. Events and activities had no significance; that wonderful plexus which we call human nature, was contemplated as an ideal, permanent entity; savage life and children illustrated it in its primitive innocence, civilized life in its artificial disguises. The glory of science lay in its power to perceive the static and eternal qualities of human nature in everything human. Science also busied herself in classifying and describing the supposed permanent units in the order of nature. She is characterized as saying "There are live things and dead things; of live things there are classes, orders, families, genera, species"—all unchangeable, eternal facts of nature. The mental life did not escape this rigid stamping, or typing process. Mind was defined in terms of a number of general notions—memory, imagination, sensibility, judgment, etc. They were each regarded as simple and fundamental forces of mind. To recite the history of the changes of thought from this absolute fixed and unvitalizing conception of the realms of nature to that of the modern spirit, which interests itself in the change, the flow, the growth, the development of things, would be inopportune to our present purpose. Suffice it to say, that at the beginning of this century, science began to forsake her unprofitable task of classifying and describing permanent finities, and instead undertook the stupendous problem of accounting for the

endless variety of objects, and occurrences in the phenomenal world on the principles of growth and differentiation. She tried to understand growth as well as mechanism, the laws of development as well as the products of development. In short, she sought, and is still seeking to explain phenomena in their genesis and causal relation. The historical and comparative spirit of investigation is the order of the day. No thing, event, or process is dubbed either useless or uninteresting. The spitting of blind kittens, the temporary position and movements of the human infant's big toe and thumb, come in for their share of attention alongside of "tidal waves" and "twisted curves." The color, the shape, the size, the quality, the position, the time of occurrence and the manner of growth of all organic structures, have taken on new meaning—the some hundred perfectly useless structures occurring in the human visceral, muscular, skeletal, and nervous systems are no longer puzzles or structures of fictitious functions, but are significant landmarks, or better, finger boards on the road which the human organism travels in its developmental journey. Growth, change, transmutation, differentiation, development, evolution are stock phrases in this movement.

Now genetic psychology is one of the many problems born of and nursed by this spirit. In fact, one of the pioneers in the doctrine of evolution studied his own child in the light of this spirit. Genetic psychology has not come to destroy, but to enlarge whatever truths may have been coined previous to its advent. The self-sacrificing and altruistic temperament of the teacher furnishes a favorable soil for this spirit. To us life is not something merely to philosophize about, it is real, concrete, living. Human nature to us is not an abstraction, idealized beyond all practical relations. It is nerve, bone, flesh, and mind, living, growing, acting, requiring food and nurture, like any other living thing. The practical acceptance of this view of child life is urging us to minimize the scholastic product and exalt the hygienic; we are more concerned about "what a child will be and do, than in what he knows." Then, too, this view, is ridding us of those horrid ear-marks that have always marred the *personnel* of our profession. Is the scientific aspect of this movement as helpful to the teacher as its spiritual? We are told by some that a scientific attitude on the part of the teacher will kill the spirit, and it is furthermore doubted whether or not elementary school teachers can do scientific work. I may ask here, what sort of work are they supposed to do? To attempt to give a more definite answer as to the nature of what their study should be, let us consider the theoretical aspects of genetic psychology, which have never been rigidly set forth. In fact, some of her devotees count it a virtue to have no theories in the field. The higher order of contributions, however, have used liberally her facts in the interests of several ologies. I shall merely call attention to her influence on pedagogical theories. Over three centuries ago, Comenius floated the doctrine that the quality and quantity of culture material presented to the mind must be determined by the age and experience of the pupil. Our modern graded school, with all its advantages and disadvantages, is the practical realization of this conception. We proceed on the assumption that all children at any given age are similar

in ability and attainments, and that growth in mind and body is uniform. These two assumptions are rapidly giving way in the face of overwhelming evidence contributed by child study. We are coming to realize more and more the necessity of taking the child's individuality into account, and to anticipate and prepare for the phenomena arising from the non-uniformity of growth. It shows us that the theory of harmonious development of proportion and symmetry is a figment of the imagination.

The results of child study are beginning to determine our methods in physical and manual training. We now know that lung capacity can best be developed during adolescence. Roberts, of England, shows that any attempt to develop the chest before this period is useless. In manual and industrial training, the ingenuity and originality of the student are encouraged, instead of being suppressed by adhering to some pre-conceived system. We have found too, in this field, the unity of skill and culture—that mind and hand are supplemental, not oppositional.

Again, what use has the pedagogy of the past made of instincts? In fact, what use could it have made of them associated as they were with superstition, mysticism, and metaphysics. Instincts are a sphinx to the introspective psychologist. No problem in psychology has been treated with less satisfaction. Observation on many species of vertebrate infant life have brought the subject of instincts from the realms of superstition and folk-lore to the plane, at least, of helpful suggestiveness. The origin, nature, kind, and purpose of instincts are now discussed in the light of facts, rather than from guesses and imagination. It is now pretty well made out that the higher animals do not inherit special instincts, that is, instincts that do very special and particular things. For example, it was thought for a time, that young birds had an instinctive terror of the cry of hawks. More careful observation shows that they fear any loud and unusual sound. The child inherits a general play instinct, and whether or not it will play "Ring around Daisies," "Mumble-peg," or "Two old Cats" depends on its age and environment. Instincts are given us to keep our physical machinery active and going until sufficient sense experience has been accumulated to regulate our activities. This view puts a high premium on intelligence, and therefore, training. We know too, that the exercise of an instinct is pleasurable, that it enlarges the pleasure, and shrinks the pain field. This has enlarged our views of child activities. For example, the play instinct is not to be suppressed, but encouraged, in every legitimate way. Children do not play because they are young, but they are kept young in order to play. It brings joy, freedom, liberty. It is a make-believe world, a creative, inventive world. It's the beginning of art, the nursery of inventions, the mother of genius.

Child study is not only demonstrating the fact that we cannot afford to leave moral training to chance—the present state of ethical teaching—but it has begun to arrange the material and devise ways and means whereby it may be successfully taught. I refer to the writings of Adler, Street, Hall, Gulick, Johnson, and others.

I intimated in the outset that child study is not on a boom in this section. I feel, too, that our teachers will assume a conservative atti-

tude toward its problems, for which attitude they are to be highly commended. I know from personal observation in one state that the new discoveries of genetic psychology have been bolted down carnivora-fashion, resulting in all forms of pedantic indigestion. The enthusiast and self-conscious, self-styled, paidologist should bear in mind that his problems are not the exclusive property of any one body of scientists and investigators. So far, no one class of writers has effected "a corner" on them. One of the first contributions to child study was made by the greatest naturalist of modern times, while many of the highest contributions come from men outside of the teaching profession. Well, what of it? Simply this: Instead of growing over-anxious about the scientific aspects of the problem, instead of studying the child in the interest of science, study him primarily for his own welfare. Then, too, keep in touch with current literature on the subject. Become skillful in separating the grain from the chaff. Arrange and classify what is useful, at the same time read some classic on genetic psychology. For example: Karl Gross on Play; Morgan on Habit and Instinct; Chamberlain, *The Child and Evolution of Man*. Permit me to go farther: Do not stop until you have read the works of Darwin, Romanes, Preyer, Spencer, Sully, Wundt, Warner, and James. Read these books to get your bearings, to get some notion of the size of genetic psychology. They give one poise; they will knock the fad spirit out of one. But pray remember these are only books, they can never take the place of the child.

LANGUAGE IN THE PRIMARY SCHOOL.

BY HUGH S. BIRD, COLLEGE OF WILLIAM AND MARY.

In the conventional division of studies into practical, disciplinal, and cultural, it is customary to take the staples, reading and writing, as types of the first, the classics, i. e., Latin and Greek, of the second, and literature of the third.

In the modern school, reading, writing, and literature are taught in the primary grades under the head of language, and if the extended arguments of the advocates of classical studies are to be concurred in there seems no reason why so much of the formal side of language as evolves, in the upper grades, into the study of [English] grammar, should not fulfill the function of Latin and Greek and furnish, at least to some degree, that magnificent discipline which many pre-empt for the study of the dead languages. Then, to use Herbert

Spencer's famous, though faulty, brief in a like line of argument, it would seem that, spelling language with a capital L. and meaning by it "the vernacular," there is no reason why there should not be claimed for it that it is the most economical of all studies because it is at one and the same time practical, disciplinal, and cultural.

This claim, if valid, is of the more importance because of the well-known fact that at least one-half of our children only are schooled for the primary period, and three-fourths of the remainder only reach the door of the high school and do not enter. It was, no doubt, magnificent discipline, pathetic as it appears, for Moses to view the promised land only from the top of Nebo, but it must be remembered that at that time he had not long to live—indeed, he was destined to die before his compatriots entered into their land of milk and honey. Moreover, it was the larger per cent. of the Jews who shared the further and better joys of pomegranates and grapes. Reverse the conditions, allow the many to view the land of Latin, chemistry, and algebra from a pedagogical Nebo and require of them that they be satisfied because their *few* compatriots enter thereon, and you have an argument put forth, in effect, by those who make the primary work all plowing and seeding—which, being translated pedagogically, means drilling—and the high school all harvest and fruiting (with the intermediate grades a more or less judicious mixture of sowing and reaping), that is, information and instruction.

In a democracy where all males and many females play the role of intelligent citizen after having been in the world twenty-one years, bearing in mind the fractions just mentioned; where it is often the proud biographical boast of many of our most useful and excellent people that they left school at nine, ten, or eleven years of age, that is, at the end of the primary period, there seems no educational shibboleth that should be on as many lips as that of "the enriching of the primary course."

This enrichment has been going on, as to *matter*, for some time, and supplementary, alternate, nature, history, and geography readers are some of the labels attached, but it is to be doubted whether, in many quarters at least, any have been enriched save only the book-dealers and publishers. Contrarily the cry goes up from practically-minded parents that they are

being impoverished and the scholars make much use of the words shallow, superficial, and sciolistic. The pathetic cry of the parent can and should be silenced by the purchase of textbooks, in the primary grades at least, at the public expense, although this procedure may have to wait until the word "socialism" shall have been clarified of some of its bugaboo qualities. The contempt of the scholar is harder to contend against, partly because it is to no small extent justified, and partly because of the eminence from which the criticisms are dropped upon us.

We must look to method to silence these more formidable critics, and what is called Herbartianism seems to contain more promise in this direction than anything else proposed. All that they, the Herbartians, mean by correlation and co-ordination is after all the old method of investigation in other departments of scientific endeavor—systematization and classification applied to the educational laboratory. It is new only in its application, and some say it is not even new in that.

How to "enrich" the primary course and not to "smatter" is our problem, and the answer I propose is wrapped up in the word "language," appearing on the average school schedule as the time-honored reading, writing, spelling, and, perhaps, drawing.

Now, when these children are reading, what are they reading about? Is it the thrilling tale of how the cat caught a rat on the mat near the bat, or the still more exciting story of Willie and Susie rolling hoops, or is it of him

whose hand in autumn
Painted all the trees with scarlet,
Stained the leaves with red and yellow?

The first are language and not literature, the second is language *and* literature, and later in the poem quoted it is language and nature study, language and history—always language *and* something. It seems to me that the whole solution of the difficulty lies in the co-ordinating conjunction.

And when the children are spelling what words are they spelling? Are they chosen on alliterative or phonetic grounds from the dictionary? Have they ever existed in their present

association outside of the dead column of the spelling book? Or have they been chosen from some intensely alive bit of language, which is one definition of literature, just now read or heard, into the spirit of which they entered thoroughly, or did they arise naturally in the course of a conversation held in the presence of and because of some interesting natural object? Choose you which of these is language and which language *and!*

And when the children are writing what are they writing? Is it some abstract ethical statement formulated by a philosopher condensed and made terse by half a dozen generations of men deeply experienced in the problems of life,—or is it the verbal husk of a thought just a little since in the child's mind, brought into life by some delightful Greek myth, maybe?—the one is language, the other is language *and*.

And when the children are drawing, if they do draw, is it a tiresomely conventional form? Or is it a situation just now seen through words which must needs express itself in some ampler way?

To sum up: When the children read, let them read something that the world calls literature, or when they talk let them do what the good Autocrat calls "spading up thoughts" in the discussion of some natural object; then have them learn to spell the words that were used; then have them write in some way that teaches consecutiveness of thought (not simply knowledge of the subject); then have them draw objects or situations just now read about, spelt about, written about. And above all, do this every time, not once in awhile.

Often when I have sent a student to the practice school for his first observations he has come back and said, "I saw history taught to the second grade." I always take issue with him and tell him to look again, and by and by, if he have any wit at all, he comes with the true statement to the effect that he saw a lesson in language in the second grade, and the material used was evidently drawn from history. If he should never see this last it would mean one of two things, either he was lacking in penetration or the teaching was some of that "smattering" on account of which the scholars deride and jeer.

Not long since in a public address I was so injudicious as to refer to a special matter when I did not have time or oppor-

tunity to elaborate the thought. I spoke of the importance of nature study, and the need of its introduction into all schools, and immediately a certain time-honored anecdote was told by a teacher of long experience. It was the old story of that boy who did not know how to read or spell although he had been to school two or three years, and who on being questioned developed the fact that his time had been too much occupied "with bugs and things."

This always brings the laugh on the advocate of nature study, when it should be on one particular school, proven guilty of trying to teach zoology when the time should have been taken up in teaching language based on some zoological specimen. To bring in an indictment based on such evidence would be as unjust as to take a stand against the use of a razor because the edge would not hold to sharpen more than one or two pencils.

The point has been often made that all studies might be defined in terms of language. Thus, written language in which such words as *cape*, *sea*, *industries*, and *races*, and their kin appear more frequently than other kinds is called a treatise on geography; written accounts of human deeds are called histories. Similarly, mathematics is written in the language of quantity. It would appear, then, that when a child is able to master the language of a given book he is in a position to completely understand the science of which the book tells.

Language, then, should dominate the primary grades, but in order that the interest may be kept up continuously—and the modern school teacher regards interest as a necessity, not a luxury,—in order that the vocabulary acquired may be the richer, in order that the ideas should always be born contemporaneously with the words that symbolize those ideas, enrich the course of study in reading, writing, and spelling by a carefully thought out succession of subject-matter, which is to be the vehicle of reading, writing and spelling, so that there shall always be information and instruction (other than the forms of language), coherent and unified, as well as formal drill, so that, if so be it that the child only view the fruitful Canaan of knowledge and never enter, he may have some idea of the taste and value of its rich products.

NATURE STUDY IN PRIMARY SCHOOLS.

BY M. WINIFRED HALIBURTON, CITY SCHOOLS, ASHEVILLE, N. C.

Some one has said of the teaching of history that "the capital error of much teaching is to *begin* anywhere, that is to say nowhere. It is as if the unhappy subject of it were pushed off from a balloon and told to walk." This describes the usual procedure in science teaching.

That there must be a definite point at which to begin is as true of this as of any other subject, and who, that knows children, can hesitate as to where this beginning should be? Who has not noticed the wistful wonder and eagerness with which children question us? "What makes the moon run through the clouds sometimes, and then stay still?" "What makes the moon so little to-night?" "Has God peeled it off?" "Does the sun make a hole and go down into the ground?" Sometimes we feel that

"Each querist with his how and when
Would puzzle Huxley o'er and o'er again."

Who, that remembers his own childhood's unsatisfied wonder, and, because quenched by indifference, the gradual dying out of that most eager desire to know about the things he saw, doubts that the latest date at which science teaching should begin is the first year of school life?

The term nature study expresses more exactly the kind of work to be done at this period than does that of science teaching, and there is, perhaps, enough difference between the two terms to warrant the use of both, the latter being more properly applied to the work as it advances into the higher grades. The child must be some distance up the "hill of science" before he can voluntarily fix his mind upon one object to the exclusion of all others, before he is ready for classification, for general laws and principles. At first he must be interested; and it is especially true of young children that "what we learn with pleasure we do not forget." But he is not equally interested in all phases of nature. It is life, action, change, forces which impress the young child most;

the life history and habits of animals; the development and growth of plants; and the forces at work in inanimate nature.

This work need not be characterized by superficiality because it embraces zoology, botany, geography, and even astronomy, for only that phase of each should be introduced which is within the child's comprehension.

The lessons should be well planned, and always for a definite purpose; but the teacher's programme should be so elastic as to admit of every lesson being adapted to what the season or the day brings.

Because such animals as the cat, dog, cow, etc., are familiar to the children, and are types of classes, the teacher may have planned a series of lessons upon these; but will she insist upon having one of these while the children are longing to lead her to those wonderful funnel-shaped holes they have found in the dry sand, and to show her how easily they can bring the little makers of these holes to the surface by simply calling, "doodle, doodle, come get a grain of corn?" Or will she ask them to hear a story first, and, in her most animated manner, tell the story of a lion in a pit, of some imprudent little people who strayed into this pit, of the rapidity with which the lion, hidden at the bottom, threw sand at these little people as they tried to climb out, until finally they fell down right into the lion's jaws? Will she afterwards take them out, allowing them the pleasure of discovering for themselves that the doodle is the lion in the pit, the lion that preys upon the little ants who tumble in?

How many interesting and wonderful things she reveals about the doodle, or ant-lion, as, continuing the story on some other day, she tells of this lion falling asleep at the bottom of the pit, and, after a long sleep, awaking and rushing out into the air, changed into a kind of dragon with four long, thin wings, flying away over the heads of the little ants whom he troubles no more; but, instead, begins to kill and eat the insects about the ponds! Though her rule is, "Never tell the child what he can discover for himself," she will relate facts in a case of this kind where the period required for transformation is so long, as in that of the ant-lion, as to make it one that the children cannot observe for themselves. They can go to the ponds, however, and see that into which it has been changed.

Because she believes that botany should begin with the plant as a whole, will she confine the children to the school room to learn the parts, roots, stem, leaves, bud, flower, fruit and seed, with the work of each, while out doors the milk weed, the willow herb, the thistle, and other plants are sending into the air fairy balloons whose dainty silken sails float tiny brown cars more wonderful than that of any *Andr  *; loaded with adventurers as daring as he; bound upon journeys as uncertain as his? or will she take them out to observe this, and the other ways in which seeds are disseminated?

Will she keep the children in-doors drawing the shapes of different leaves, while the autumn foliage is robing the trees in splendor? or will she let them go out to note the colors on the different trees, to learn their names, to gather the leaves that are fluttering down, to dig beneath those of last year and find in that rich mold their first lesson in soil making? When she hears them wondering *why* the leaves color and fall, will she show them the tiny partition between leaf-stem and branch, so that another day they will be content in doors as she tells them how the tree builds these little walls to save its sap; how it is that without it the leaves must color and fall; while she leads them to see that this is best for the tree?

She knows an experiment in evaporation and condensation is necessary before the children can understand how and of what clouds are made; but will she keep the children standing around a spirit-lamp and boiling kettle to experiment with cold plates, while over the out-door world is bending a sky so deeply blue that the towering, billowy clouds show glistening white against it? Will she not rather wish the children to watch this beauty while she teaches them to know these grandest of all cloud forms as cumulus, or heaped clouds, describing the other forms that they may learn to distinguish them? or, if the moving clouds take on the cirrus form, perhaps telling the myth of Mercury's theft from Apollo, bidding them watch the snow white oxen he is then driving across the blue plains of the sky?

Though to study nature, and not altogether *about* nature, the children must have such short excursions as these, there is much work that is best done in-doors; but the material for this is the observations made, and the objects collected by the children during these trips. In fact, the materials gathered,

especially in the way of plants and flowers, should be strictly limited to the amount necessary for work in the school-room; else a spirit of vandalism will become rife among the children, helping to exterminate many of the beautiful wild-wood things. One or two, or, at most, only a few of each flower or plant should be gathered, and after being observed closely, and named correctly, carried back for pressing.

Flower charts, in the form of a record of the wild flowers found, should be made, containing the name of the flower, the date of first finding, and the place of growth, this last being some short statement to indicate whether it grew by the road side, in shaded wood, or sunny field; in the valley or upon the slope; in wet soil or in dry. In thus noting the home of each plant, they are studying the character of soils in different places, and the kinds of plants they support.

Germination of seeds in the spring can also be studied largely in the school room, though excursions should be taken to find seeds that are sprouting, as well as buds that are swelling, to note which shade and forest trees are flowering, and what fruit trees are blooming. At such a time the children should see, if possible, the bees carrying pollen from one bloom to another, learning something of that wonder—the cross-fertilization of plants. Enough apple blooms should be taken to the school room to teach the parts of the flower, and a close watch should be kept upon the tree, so that, as the green fruit forms from the bloom, the children may begin to know “how the apple came to be.”

In animal study the habits of insects, as well as their economic relations to man, must be studied largely in field and wood; but there is no reason why the children should not bring to school any animal or insect which interests them. If any teacher complains of a scarcity of material for animal study, let her try keeping on the blackboard a record of animals something like that of wild flowers; only adding to the name of the animal brought, and some short remark to summarize what has been learned about it, the name of the child bringing it. The difficulty will soon become, not lack of material, but time in which to notice all that is brought, and room for keeping them awhile in comfort and neatness. Deserted cells and nests of mud-wasps and paper-wasps, as well as galls, cocoons,

and chrysalids for future development, may be gathered for the school room. Caterpillars may be kept and fed in well ventilated or net-covered boxes, where they will spin cocoons in the children's sight. Moths and butterflies may be captured and kept, and, from the eggs laid by these, the hatching of caterpillars may be watched. Thus the whole wonder of the metamorphoses of insects may be studied in the school room. The slow transformation of batrachians is, also, best watched and studied as it progresses in the wide-mouthed jars of water kept in the school room, where the eggs develop into tadpoles, and the tadpoles into newts, salamanders, and even into fully formed frogs, if the tadpoles of the rapidly developing little hyla, or tree-frog, have been secured. Anything that can be kept in these home-made aquaria will deeply interest the children.

Some time ago I was in a country school which I thought seemed pervaded by a spirit different from that of most schools. I found that this spirit emanated chiefly from an old-fashioned glass churn which had long served its owners as a receptacle for apple marmalade; but which a persistent and eager young naturalist had persuaded his mother to lend to the teacher for an aquarium, and as such it was the delight and pride of the whole school, being kept filled with specimens gathered by teacher and pupils during the hour-long recess at noon and the Saturday tramps they took together. There were snails, leeches, beetles, and other little water creatures, among them some of the most interesting larvæ of water insects. Although I had often seen pictures of it, it was there I saw the larva of the crane-fly for the first time in my life.

The hibernation of animals always interests children; and it is the fall migration of birds, and their return in spring, which leads to the best of all bird study; that watching which teaches the habits of feeding, nesting, etc.; which puts the children to collecting deserted nests, and studying the materials of which they are made; which gives the joy of knowing, when heard again, the finely modulated strain of song sparrow, the scolding note of wren, the short mellow warble of blue bird, the complaining mew of cat-bird, the animated song of oriole, the plaintive call of pewee, the fantasia of that erratic little singer, the purple finch, the clear whistle of that scarlet-

coated hunter, the red bird, and the fine imitation, one after another, of many of these by that charming mimic, the mocking bird.

But perhaps nothing else that is so delightful is so difficult as the successful study of birds, if only the visible results are to be considered. It must necessarily be largely individual with the children, for little can be accomplished in this line by taking a class of noisy, joyous children into the woods, man's inhumanity to these little feathered songsters having long ago taught them a fearful shyness. Any live bird that accident has placed within reach, or any good stuffed specimen that can be borrowed, should be utilized; but no bird should be killed, by teacher or pupil, for the purpose of identification. Nor is there ever a time or place for the study of bird eggs by children, if, to study them, they must collect them. What if they never know one kind from another? They lose little compared with what is lost in making an egg collection—that deep reverence for life which true nature study gives. Such collecting, as well as the killing of birds, should be left for the specialist in ornithology, who must describe for others.

A bird chart, made by the teacher, recording the name of the bird when known, or, if unknown, a short and explicit description of it, with the date, and the act in which the bird was engaged when seen, will do wonders toward keeping the children wide awake, leading them to close observation, and exactness of speech in trying to describe the bird. The well-known robin and English or house sparrow are convenient for comparison as to size.

In all this work children must study the effects of weather, and elementary meteorology must go hand in hand with it all. Isolated observations of the weather being valueless, they should be made daily, recorded, and kept, those of one week and of one month being compared with those of another. The time necessary for this being only a few moments, it should never be omitted.

Some of the best geography teaching springs from the making of such a record, as experimenting with snow on the day snow is recorded, packing it in vessels, melting it and comparing bulk before and after melting; making snow balls hard and icy clear, and noting that this requires slow melting and

constant pressure. The last leads to future understanding of glacier formation.

On the day rain is recorded the children, by following the rills, will find, in miniature, tributaries and entire river systems; and, afterwards, by tracing the gullies, they may learn how valleys are formed. Besides studying such work of the rain as erosion, transportation and distribution of soil, they may look for the work of frost, as the loosening of soil, weathering of rocks, etc.

All this leads to later study of brooks and brook basins; of the forms of land and water, and to that of soils and minerals, also.

Bottles of loam, sand, and clay should be collected for in-door study, experimented upon by planting seeds in boxes of each and watching the result. Pebbles, also, should be studied, the history of a pebble being traced from the angular piece chipped by the frost, through its water-worn existence, to its disintegrated end in sand.

Once aroused, their interest in stones will prompt children to bring many kinds, especially all the brighter colored minerals they may run across, thus making a collection too difficult for first use, but which they will enjoy keeping, as they should be encouraged to do, for future work. But the limestones, sandstones, and slates should be taught. Specimens of these are easily procured, by the children, in different varieties of marbles, gray and brown sandstone, and roofing slates, from those using them for building purposes.

By occasional talks, directing the children's home observation, and request to parents for their aid, the children may be led to keep up a thoughtful watch of the moon. They may even learn, without difficulty, the more easily traced of the constellations.

But it may be asked, "Is not all this far-fetched and of little real use to the children?"

It was the lack of just such teaching as this in his childhood that caused Thomas Carlyle, when a man, to say: "For many years it has been one of my constant regrets that no schoolmaster of mine had a knowledge of natural history so far, at least, as to have taught me the grasses that grow by the wayside, and the little winged and wingless neighbors that con-

stantly meet me in a salutation which I cannot answer as things are. Why didn't somebody teach me the constellations, too, and make me at home in the starry heavens, which are always overhead, and which I don't half know to this day.'"

This *would* be far too much work if it were done, as might seem, for the simple purpose of interesting the children. But interest is a means to an end. Through it can be developed the power to observe closely, to compare and investigate, to think connectedly, and to judge correctly. Through the exercise of these powers habits will be formed, not only of correct reasoning, but also of self-reliance, and of expressing thought clearly. In the accomplishment of these purposes, in the training of the children's imaginations, the cultivation of their tastes, and the uplifting of their moral natures, such work is the greatest factor in the hands of the teacher. But to accomplish this, it must not only begin in the primary schools, but must continue uninterruptedly through the intermediate and high schools. Too often it ends where it should only begin, not to be touched upon again until taken up in the high schools or colleges. It is as if we produced that abnormal thing—a plant, at first well rooted, but for years neglected, until that which should have been the trunk has dwindled almost to naught, and years afterwards we engraft upon this dwarfed trunk many branches, expecting growth.

There *are* those who believe that all science teaching should be left for colleges, or, at least, that the high school period is early enough to begin it; that the time required for young children to do this work would be better spent on reading, writing, and arithmetic. But, if carefully examined, the text books of even those most commonly taught sciences in high schools, physiology and geography, will be found to take for granted, in the child's mind, a substratum of scientific facts which he seldom possesses. I have known pupils of high schools to be puzzled, and their progress impeded by their ignorance of the real meaning of such simple geographical terms as evaporation, condensation, precipitation, etc. This would not have been the case had they, as little children, learned these terms as they studied the processes themselves in experiments and observations.

As to whether nature study accomplishes *all* that has been claimed for it, as an immediate aid to the children's other

studies, I have only my own experience from which to judge. Incidentally it does aid in teaching color and form, making both more real and tangible, and, I should say, nothing is such an incentive as this to the children's efforts at drawing. When encouraged to talk of what they have seen and heard in these nature lessons, they do so with more fluency and ease than when talking of anything else. Their command of language, and their knowledge of the relation of ideas are, at this age, not sufficiently developed for them to express their ideas in order, and with clearness. But they can, and should, hold fast to individuality and truthfulness, and the teacher should have a care that their love of imitation and their active imaginations do not cause them to seem to prevaricate.

The more formal teaching of language to young children must be done by giving them such stories as "The Old Woman and Her Pig," "The Three Bears," etc., and having them tell the stories again.

Under the reign of the new god, "Correlation," I have tried to wring nature study from these; but, beyond a certain limited point, I could not do it. There was so much of the "hard fact" side introduced that it made the story tiresome. Not so, however, were the myths and poems that represent or speak to the children of the things they have studied and loved. To correlate these with nature study is easy and natural, and they become full of meaning and beauty to the children. Through them it becomes possible to teach real literature to even young children.

The same is true of the songs they sing. When they are of a phase of nature the children love and appreciate they are sung with the heart as well as with the lips. Music becomes, for them, a means for expressing purest emotion. Thus in teaching color, form, drawing, music, literature, and oral language, nature study is a great and decided help. During the first step in the learning of number, also, the counting natural objects makes the work less monotonous and more real; but beyond that I have not found that nature study aids materially in the study of arithmetic, though others more skillful claim that it does.

Since, in learning to read, young children should, I think, give their efforts, at first, principally to acquiring the power to get words, I have not found it practicable to base their reading

lessons on nature study. It is deadening to interest, and destructive to individuality, to write on the board, and have read over and over, the short sentences in which the children are required to tell what they have seen or heard. It proved to be the same when I tried having the children write short statements of the results of their experiments or observations. Though this work was convenient to keep for showing to admiring friends and visitors, and beguiled them into believing that the children were extraordinarily bright, and blessed with a wonderful teacher, they were good for nothing else. Such written restatements of observations are always stultifying and uninteresting unless they are individual expressions of that with which each child has been impressed. As pupils advance into higher grades, however, such written work not only becomes possible, but should be a positive feature of the science or nature study, for, as this becomes more and more characterized by the study of function, structure, and classification, the necessity for clearness and order in expression is greater. This is best obtained, in writing, by pupils following simple outlines given by the teacher, so that each one can state his own ideas. Such work is genuine expression, and leads to the best kind of original composition. At this stage they can read, also, with advantage such scientific facts as do not lie within their power to discover for themselves. But the so-called "science readers" and "nature readers" are positively harmful in the hands of young children, because of telling so many facts which they should and can discover for themselves if led to do so by the right kind of teaching. If these readers contain a story, or a lesson, which would be but a review of some object or fact that the children have already studied, it is a benefit, as well as a pleasure, for them to read it, or have it read to them, *after* the facts have been mastered through their own efforts.

To do this right kind of teaching requires much of the teacher, much patience and enthusiasm as well as a great capacity for work.

Those who teach in the centers of large and closely built cities may find it more difficult to procure abundant material, in the way of plants and animals, than we who, in smaller towns, are nearer "to nature's heart;" but a teacher in one of our largest cities says that last year she took over seventy-five

short excursions with the children, and found, within a few squares of the school, all materials she needed.

It seems folly, however, to talk of taking such excursions when classes consist, as they generally do with us, of sixty or more pupils, and it is folly to attempt giving a real lesson out of doors to such numbers. But I have always been able to call upon some student of the higher classes to take charge of half my class while I went out with the others. By carrying along a strong whistle I could always summon at a moment's notice all the pupils to my side when the time and the spot for the lesson were reached. I soon found that when I carried for the same lesson the group which had at first been left in the school they assimilated the lesson with greater ease, and in less time than did the first division. Since then I have always taken the duller, slower pupils last. This proves how helpful is thorough preparation on the teacher's part, and what an immense advantage the teacher has in knowing the ground over which she is to take the children. The most skillful and experienced teacher should know the ground thoroughly beforehand, if the lesson is to be a success.

Some may be deterred from attempting this nature work because of the lack of laboratory training, which, though it is an advantage to be secured whenever possible, is not essential.

But one thing seems certain, if this work is to be done, it must be done by us who are not masters of the subjects in the sense of specialists in science. We must work it out in the best way we can. It is not easy, but it is possible for any one who is willing to work, and to "live with the children."

BIRD STUDY IN THE ELEMENTARY SCHOOLS.

BY T. GILBERT PEARSON, GUILFORD COLLEGE, N. C.

Assuming that the value of nature work is an appreciated reality in the mind of an elementary teacher, she may with propriety question which class of natural objects offers the best field for her major efforts, for evidently some fields are more valuable and more productive of interest than others.

I wish to speak briefly of the importance of bird study, for I believe this to be the most valuable and at the same time one of the most interesting branches of natural history to teach children. By "valuable," I do not mean that the study is always the easiest pursued, or that the quickest results may always be expected from it, for the conditions of study may vary according to location, opportunities for field work, and other modifying influences. But I mean the subject is valuable because it is so important that the youth of our country be taught the vital interdependence of the bird world and the human world. From birds as a class man probably receives as great profit as from any other forms of animal life, and the birds, in turn, it seems, must depend for their very existence upon the favors of the coming generations of men.

The usefulness of birds to mankind is revealed in many ways. For instance, first, they serve an important part in the plan of nature in keeping down the surplus numbers of many obnoxious forms of life. Certain species, numbering millions of individuals, feed largely upon mice, rats, and other destructive vermin. Birds also perform the work of scavengers and thus aid in preserving the health of the neighborhood. What would Charleston do without the turkey buzzards about her markets? Ravens in the North and West render this same service. Many birds help cleanse the sea beaches by eating animal matter washed ashore.

Some birds serve the part of messengers, as trained pigeons, or self appointed heralds, as certain sea birds, which, gathering in numbers about a ship at sea, give the mariner warning of an approaching storm.

Shooting game birds, if properly conducted, does not decrease their numbers, and it gives employment to thousands of men and boys as trappers and guides, while the healthful outdoor exercise and the relief afforded to weary minds and bodies by an occasional outing is enjoyed by thousands of others, although personally I would get poor joy from such exercise.

As a food, birds form an important staple in some places. The peasants of large areas of Russia depend largely for their meat supply upon the flocks of wild ptarmigans which inhabit the country.

However, it is as insect destroyers that birds perform their most evident service to man. There are over one hundred thousand kinds of insects in the United States, the majority of which are injurious to the crops of the farmer and fruit grower. According to estimates made by the government at Washington, the annual loss in plant products to the United States from insects is \$200,000,000, that is, about one-tenth the entire agricultural products is a total loss from their ravages. Hence any influence tending to lessen or keep down the increase of these figures must be of benefit to man.

The bird is one of the insect's chief enemies. A covey of partridges on a farm is worth more in a year to its owner than all the products of his poultry yard during the same time. A young swallow will eat six or eight hundred flies a day, and a young robin needs as many worms in the same length of time as you can hold in your hand. Most birds feed partially on insects, and two-thirds of the species in Virginia are almost wholly insectivorous.

The great work of insect destruction goes on continually. In summer it is the adult insects and their larvæ which are eaten, while in winter it is the eggs which are hunted out of their retreats and devoured by tons. It does not take a very wide sweep of the imagination to fancy the serious state of affairs possibly existing for man on the earth, should birds cease to exert their power as insect destroyers.

Birds also consume the seeds of many weeds which have baneful effects upon crops. As a single example of this, it has been estimated by Professor Beal that the little tree sparrow in Iowa annually destroys 1,720,000 bushels of noxious weed seeds.

Then, from an æsthetic standpoint, birds are of value to the human race. They brighten the gardens and woodlands with their presence and cheerful moods. Their singing brings joy and gladness into the dreary moments of our lives. As a poet once said:

"The birds make sweet music for us all
In our sad hours, as David did for Saul."

That man has not seen the value of birds to his race, or seeing has not heeded it, is evident from the widespread persecution which he has carried on against them. To an audience

like this one need not recount in detail the facts concerning the extermination of the dodo, the great auk, and the Labrador duck, nor rehearse the well known accounts of the rapid disappearance of the wild pigeon, the ivory-billed woodpecker, and the American egret. Suffice it to say that many other species are threatened with a similar fate.

Perhaps twenty years ago the fashion of decorating ladies' hats with dead birds and birds' feathers came prominently into use. The great millinery houses at once employed numbers of hunters in all parts of the country to shoot and skin birds to meet this demand. The fashion continued and the slaughter increased, until our Atlantic coast has been all but swept bare of some of the species of terns, and our southern lakes depopulated of their white herons, while millions of land birds have given up their lives for the same cause.

As birds have their best plumage and are most easily approached during the nesting period, it is then that they are most largely hunted. Not only are the adult birds killed, but the young in thousands of cases are left to perish miserably in the nests. I have seen this repeatedly on the Virginia and North Carolina beaches, and about the Florida lakes. The killing of birds for millinery purposes has been pushed relentlessly over large sections of our country.

There are other causes which are co-operating with the plume hunter to destroy the birds. The small boy with a gun, yielding to the innate desire planted in his breast by his savage ancestors, shoots indiscriminately every bird within range. Overzealous naturalists of a distinctive amateur type often make large and unnecessary collections of native bird skins and eggs. The bird egg craze at times seizes the youth of nearly every community, and the epidemic knows no abatement in some places.

These and other causes, added to the natural destructive influences set by nature, are so actively at work, that the decrease in the bird population of our country is a marked fact. Mr. William T. Hornaday, the well known naturalist, as a result of extended observations and enquiries throughout the country, has published some startling announcements regarding the extirpation of our feathered inhabitants. He says that during the past fifteen years Nebraska has lost ten per cent. of her birds. He further states that South Carolina

has likewise lost thirty-two per cent., Mississippi thirty-seven per cent., Georgia sixty-five per cent., and Florida seventy-seven per cent. In thirty states the average decrease has been forty-six per cent. North Carolina and some other states have about held their own.

Thus in a few paragraphs I have attempted to sketch some points relating to the interdependence of birds and man, and urge these as reasons why the study of popular ornithology has value in the plan of elementary science work.

The second statement, that this is one of the most interesting subjects of nature work, I feel needs scarcely a word in its defence. Children like birds because they are living creatures. They have colors and varying outline, and hop, and fly, and sing; they exhibit moods and passions. They are pretty, and graceful, and hard to catch, and keep the watcher constantly maneuvering and exercising his wits to keep them in view. Birds build nests, and children enjoy seeing and hearing of baby birds.

Then, too, the birds are always with us, although the personnel of the population is constantly changing with the seasons, and are not limited to certain months as is the case with wild flowers and insects. Our country is rich in variety of bird life. In North America there are nearly eight hundred well marked species. By recent correspondence with leading ornithologists in six of the southern states, I learn that the number of species and varieties which have been recorded in each state respectively is as follows: West Virginia 240, Georgia 251, North Carolina 312, Virginia 315, Louisiana 323, and Florida 357. Any time of day, any time of year, any place in the country, one can find live, moving, breathing birds, if they be looked for.

Then, more or less in common with other branches of nature work, bird study is of interest because, in watching them, the observer is led into the woodlands, and into the open fields beneath the blue sky. Such work gets one out of the close school room. An excursion afield means running away from books and stealing closer to the old mother from whom we all sprang. To the child the sight of the live bird suggests creeks, and forest retreats, and his imagination runs riot, for there is a tincture of the wild and untamable, a rustle of the pure Archaic mingled with the color of a wild bird's wing.

Children have feelings as well as older people, if they can not formulate them so cleverly, and they appreciate the fact, too, well enough to hail with delight that which plunges them right into the bosom of old mother Nature, whose every fiber is throbbing and pulsating with emotional life. The most enthusiastic classes I have had have been classes in bird study.

I shall not attempt a discussion of methods of bird study, except to the extent of a few sentences. Teaching with good pictures, telling the pupils of birds and their habits, reading to them reliable stories of bird life, and perhaps using supplementary readings with higher grades, are things which, if done carefully, cannot fail to arouse interest in the subject. Then, of course, pupils must be put to observing for themselves, if possible, and their observations should be recorded. Working with definite aims, however, is the only possible way to accomplish much. Mere random notes and sentimental nothings are worthless.

A bird-nest census of the school-grounds or neighborhood taken by the children may be of advantage. The points where the nests occur might best be indicated by the teacher on a blackboard map of the region. Other records should be entered by the teacher as reported by the children. For example: the time required by a pair of robins to build their nest; number of days taken to hatch the eggs; number and color of eggs; food of young; and times of day for singing. Making a tabulated record of the first appearance of well known birds during the spring or fall migrations, as reported by the pupils, has been found by some to work well.

In conclusion, I would say, that the one aim of bird study should be to teach the child to love and protect the birds as his best friends, and this can be done only by a wide, personal, and sympathetic knowledge of the individuals of various species.



DEPARTMENT OF NORMAL SCHOOLS.

First Session—First Presbyterian Church—Thursday, Dec. 27, 2:30 P. M.

The meeting was called to order by Professor E. C. Branson, president of the department.

Dr. Eben Alexander, professor of Greek in the University of North Carolina, read a paper on "The Work of the Normal Schools as the College Man Sees It."

The paper was discussed by Professor Hugh S. Bird of the college of William and Mary.

M. L. Brittain, school commissioner of Fulton county, Georgia, submitted his paper on "The Work of the Normal Schools as the County School Commissioner Sees It," and discussed in a brief talk the general subject of normal school work and other means of preparing teachers.

The subject was discussed by President Robert Frazer of the State Female Normal School, Farmville, Va.; Professor D. L. Earnest of the Georgia State Normal School; President F. P. Venable of the University of North Carolina, and Dr. Garrett of the Peabody Normal College.

The meeting adjourned to meet in the main auditorium of the same church at 2:30 P. M. on Friday.

Second Session—First Presbyterian Church—Friday, Dec. 28, 2:30 P. M.

The meeting was called to order by the president of the department.

P. P. Claxton, professor of pedagogy in the State Normal and Industrial College, Greensboro, N. C., read a paper on "The Function of the Normal School."

The paper was discussed by Dr. Augustus S. Downing, principal of the New York Training School for Teachers, and Dr. J. M. Green, president of the New Jersey Normal School.

The meeting adjourned.

[Minutes of both sessions of this department supplied from memory by the Secretary of the General Association, who was present at both sessions but not at the opening of the first session.]

THE WORK OF THE NORMAL SCHOOLS AS THE COLLEGE MAN SEES IT.

BY EBEN ALEXANDER, PROFESSOR OF GREEK, UNIVERSITY OF NORTH CAROLINA.

My first thought, on being asked to prepare this paper, was that the average college man does not see very much of the work of the normal schools. And my last thought is the same. And yet, there is enough of it for anybody with eyes to see. In the southern states alone there are about forty public normal schools, well attended, with thoroughly trained faculties, and receiving from the states nearly one-half million of dollars annually. In the whole country there are three hundred and fifty, with an income of four and one-half millions of dollars, turning out more than eleven thousand graduates every year. This is one of the many wonderful things in our educational development, when one remembers that it is only sixty years since the first normal school was opened.

To the college man the work done in normal schools and colleges does not seem to differ essentially from that of other schools and colleges of the same rank, except that most of the students are supposed to be preparing to teach, are required to devote some time to the study of pedagogy, and to visit model schools, or themselves to do a certain amount of teaching in practice schools.

I find, for example, in the course of study laid down for the degree of licentiate of instruction by one of the best known of southern normal colleges, that in the following requirements alone does the course differ from those fixed by most colleges for the usual bachelor's degrees: outlines of educational doctrine (a discussion of some of the fundamental problems of educational science); educational psychology; and two courses of lectures on primary methods, both of which include the observation of work in the model school. In most of the normal schools, probably, there is a practice school, in which members of the senior class are expected to teach for one hour a day, under the direction of supervising teachers. I know a good

many students, in other than normal colleges, who are taking among their elective studies precisely the courses named, under the direction of professors of pedagogy. In most of the colleges, however, there is no requirement of teaching in a practice school, or of observation of work in a model school.

The college man does not understand how pupil teachers can get experience that is worth much from teaching in practice schools, in what must be, at best, a rather desultory and unsatisfactory way. But the college man does understand that persons who are going to be teachers should know, as the Secretary of this association puts it, "the best that has been done and said in the line of their work; should know something of the nature and growth of the child's mind; and should be acquainted with the best modern practice in teaching, the theories on which such practice is grounded, and the historical steps by which both theory and practice have been reached."

And the college man feels concern for the children on whom pupil teachers practice. Somewhere in my reading the other day I came upon this: "The child is an involution of possibilities, and its education is an evolution of these possibilities under a proper adjustment of its environments." Poor little child!

It seems to me that normal schools have shown great wisdom in adapting their work to the necessities of their several communities. The same methods, for example, that enable the Massachusetts normal schools to send out teachers admirably trained for the profession in their own state would probably result in wretched failure in the South and parts of the West. But I should think that after a while, as the masses of our people are more generally educated, our normal schools will find it wise to restrict their instruction more closely to persons who are actually intending to be teachers. Many of them seem now to be doing a great deal of "miscellaneous teaching," of the same character and covering the same ground as that done in other schools, even elementary work. This is probably necessary at present, and does no harm, because we have none too many schools of any kind. By and by the requirements for entrance can be raised, and the work of the normal school made of greater value to the individual student.

I have heard it said that in Prussia, some years ago, only five out of one hundred and fifteen normal schools had more than one hundred students. Most of our public normal schools require applicants, who wish to receive free tuition, to sign a declaration of their intention to teach. Other applicants do not appear to be required to make such declaration, and I imagine that most normal schools are burdened with students who attend without intending to be teachers. But I may be mistaken about this, as I have been unable to find statistics. I do know, however, that in my own state, of the one hundred and eighteen young women who received diplomas during the first six years after the young but admirably conducted Normal College at Greensboro was established, one hundred and twelve have taught since their graduation. Better proof of the value of a normal school's work could not be asked. I may add, as indicating the earnest purpose of the students in that school, that more than one-third of all those who have attended it have defrayed their own expenses.

One fact in connection with normal schools is plain to every college man: the unselfish, devoted labors of the members of their faculties in what is called missionary work in the cause of education. The good done by them in this direction is in itself sufficient reason for their being.

The college man thinks, possibly without reason, that the training received in normal schools may make the teacher too mechanical in methods of instruction. A machine is all right in its own way. There is a wonderful little machine, which, by a delicate system of balances, solves an equation of the fourth degree with perfect accuracy. But it cannot teach algebra. Bacon, in his essay "Of Seeming Wise," says:—"Certainly you were better take for business a man somewhat absurd than overformal." One sometimes hears the opinion expressed that the training given at some normal schools "has made at the most something wooden and empty." It is possible to overdo things. You may remember the case of the Frenchman who wanted to kill himself beyond all possible doubt. He soaked his clothing in oil, put into his pocket a rope, a bottle of poison, a pistol, and a box of matches. Then he went to the harbor and mounted a beam at the end of a pier. Adjusting the noose, he quickly swallowed the poison, set fire

to his clothing, and jumped off, hanging far above the water. All this would have been enough for an ordinary man. But he wanted to make sure of it. So he fired his pistol, expecting to send the bullet crashing through his brain. His aim was too high. The bullet cut the rope; he fell into the sea, which quickly extinguished his burning clothing; and he swallowed so much of the salt water that it acted as an emetic, and the poison was made harmless. He was not even drowned. Passers-by dragged him ignominiously out of the water. So the poor fellow failed, simply from overdoing the thing.

It is easy to tell people how to accomplish what they want; it is hard to do it. For instance, in the simple matter of making pantaloons last. An adviser who knows everything will say, "All that one has to do is to make the coat and vest first." It would seem that there ought no longer to be any poor teachers. Training for the profession can be had everywhere, not only in normal schools, but also in teachers' training classes, teachers' institutes, summer schools, and departments of pedagogy in many colleges and universities. However, all of us know a great many people, without counting ourselves, who are not good teachers. Why is it so? Is it possible that teachers cannot be manufactured, as doctors and lawyers and preachers are turned out by their professional schools?

Dr. Harris, our learned commissioner, read a paper at the last meeting of the National Association, on "How to Make Good Teachers out of Poor Ones." It is a very interesting paper, but I am sure that its author does not believe that this can be done. Perhaps it could, if it were possible to start with the training of the teacher's great-great-grandparents; but most of us find it hard enough to teach people now living. Good teachers are born; they are kept good, and made better, by training and experience. If scholarship be added to natural qualifications, the result is likely to be good. That is the ideal. Not one of us has known many; but the few whom we have been so lucky as to have as our teachers have done more for us than all other influences in our lives.

The ideal is lovely to dream about. What we actually have to deal with is something different. I think that college men would say that the average normal school turns out persons admirably trained for work in the elementary schools;

that for teachers in higher schools that culture, which nothing seems to give so well as four years of a college course, is absolutely necessary. Still, college men are not always infallible, although it has been said that "no knowledge is fit for use until it has been filtered through a college professor." It is probable that the older college men are somewhat influenced in their opinions by a type of normal school that flourished years ago. It was warranted to give one an education while he waited; and he did not have to wait long. I think it was called the "Six Weeks Normal." I remember that Tennessee was overrun, some fifteen years ago, by teachers who had gone (to some place in Ohio, I believe,) to one of these for training. They came back with a certain cocksureness, a certain condescension toward those of us who had not had their advantages. That is not the kind of normal school that we are considering now. I mention it only because the older men are somewhat prejudiced by their recollection of it.

As one gets older, he comes to believe less and less in the efficacy of professional study in the earlier years of a student's course. Aside from the fact that the average young man, especially in the South, seldom knows surely what is to be his profession, and is guided largely by the chance of the moment, it seems wiser to lay down a liberal education as a foundation, and build professional training upon that. And any of us can call to mind illustrations of what I said a while ago about the influence of natural instincts in bringing the best results. For example, there are many agricultural colleges with carefully planned courses of study; but if, in my own state, anybody should be asked to name two farmers who are regarded as the best and most successful farmers in the state, he would not mention men who have been trained especially in agricultural science. The two men whom he would undoubtedly name both took the classical course at their university.

One of the best of American teachers, Dr. F. A. P. Barnard, once said: "A man's education must be mainly his own work. He may be helped, or he may be embarrassed, by his environment; but neither books, nor teachers, nor apparatus, nor other surrounding conditions of any kind will be of any avail unless he himself furnish the energizing spirit which shall put them to account."

THE WORK OF THE NORMAL SCHOOLS AS THE COUNTY COMMISSIONER SEES IT.

BY M. L. BRITAIN, SUPERINTENDENT OF SCHOOLS, FULTON COUNTY,
GEORGIA.

I have felt some little embarrassment in speaking upon this subject. As is known to some of you, nearly all my teaching life has been concerned with high school work. Only since last spring have I been engaged in my present sphere of labor. Consequently few and short have been the opportunities of looking at the question assigned me, through the spectacles of a county school commissioner. I trust, however, that it will not be considered out of order if I mingle the impressions and observations of past years with those of the present.

First, let me say that I can hardly understand the mental attitude of educators and boards of education who look with contempt upon the normal school idea. I know it is of recent growth. Our fathers believed the teacher was born, not made; that he acquired, by instinct, everything necessary to pursue his chosen vocation. Furthermore, in the early days of our republic the duties of the schoolmaster were so varied that he could hardly be expected to be equally well prepared in every department. Listen to an outline of what was expected of him in New England: "To serve summons, to conduct certain ceremonial services of the church, to lead the Sunday choir, to ring the bell for public worship, to dig the graves and perform other occasional duties, as well as to teach the school."

The first educational advocate of our country, Thomas Jefferson, was occupied with the organization of the schools themselves. Had he found these established, there is no doubt but that, like Horace Mann—the second great man in American school life—he would have concerned himself as much with the teacher as with the school. The first normal school of the country was established at Lexington, Mass., in 1839, and the three characteristics proposed in its teaching were those of our best schools of to-day: (1) A thorough grounding in the studies the student is preparing to teach; (2) the science and art of education; (3) a model or practice school.

Those most active in establishing the school were Horace Mann and Cyrus Pierce. Four years before this time normal, or teacher-training, departments had been established in certain academies in New York, but the plan, based upon the fundamental error that the same instruction should be given the students preparing for college and those being fitted to teach, was soon discontinued. The lesson taught by the New York experiments seems to be that institutions undertaking the training of teachers should, as a rule, make that their sole business.

Since those early days schools of this character have multiplied, and to-day they are all over our land. In numbers they amount to 160; they are equipped at an expense of seventeen millions, and they send out eight thousand teachers annually. Every state in the South, with possibly one exception, has them.

CURRENT CRITICISM OF NORMAL SCHOOLS.

They are of all kinds; excellent, good, fair, and some have the reputation of being poor, but as to the last this deponent sayeth not.

It may be well, however, to voice some of the current criticisms that are occasionally made upon the normal school. I quote from the *Educational Review* and the reports of the National Educational Association: "The material of the average normal school is crude and unbalanced—the heterogeneous product of district schools, village academies and necessitous homes. Not only has there been previous lack of broadening influences, but in many cases a lack of sound elementary training. It would be folly to expect of such, at the end of a brief course, the development of patience, firmness, and tact—three qualities so essential to a real teacher; to say nothing of a thoroughly digested knowledge of subjects to be taught."

The instructors of the normal schools, while in the main earnest and painstaking teachers, are apt to be selected as the exemplars of a rigid routine which has destroyed their own personality. Their specialty is "method," and too often this method becomes madness. That the normal school does good work in certain lines is undeniable, but that it covers our present necessities the cry for something better effectually disproves. Too often the normal school is merely an academy,

with its pupils not lacking in scholarship, but serenely sure that all pedagogical knowledge is shut in between the covers of their topic-books. In a word, they are too smirking, self-confident, and shallow.

Whether there is much of truth in such criticism it is not for the speaker to say. Of one thing you may be sure, the belief is quite prevalent that many normal schools too generally lay the emphasis rather upon methods than scholarship. And to be convinced that this view is frequently held by educational experts, you have only to read the reports of the National Educational Association for the last few years.

METHODS SUBORDINATE TO SCHOLARSHIP.

Of course, there is a training in academic subjects peculiarly necessary for these schools. The old maxim was that teachers are born, not made. The state evidently does not believe in it, for she is providing everywhere elaborate means for the manufacture of pedagogues, or at least for an improvement upon those already made. And this technical training is eminently sensible, for, as De Quincey says, the man who follows up a profession without knowing what advance others have made, works at a great disadvantage and falls into errors long since exploded. His success in his chosen sphere is, in a large measure, due to his ability to grasp the gathered thought of the ages and turn it to his own use. But no pedagogical instruction that is not founded upon a broad and thorough scholarship can ever be permanently successful. And if such training is attempted it tends to exalt the educational trickster and so to cast a slur upon real learning.

This age is too enlightened to endure with equanimity any contempt for the broadest and deepest scholarship. It remembers that "the foundations of law and jurisprudence go back to a scholar called Moses; the golden age of Athens was ushered in by a scholar called Pericles; Florence, Venice, Rome,—all the great cities in the world,—have their foundations laid in wisdom and knowledge." And, indeed, from that time, back in the early dawn of history, when Themistocles led the trained Athenians at Salamis against the ignorant hosts of Persia, down to that terrible day at Sedan when the spectacled students of Germany shook the foundations of France, know-

ledge has always been power, and never before has the truth of the saying been so universally recognized as at the present day. And so the college or university graduate, with accurate and liberal scholarship, is far more certain to succeed than the normal graduate who lacks this training, even though the latter has at his finger tips all the latest and most up-to-date assortment of modern methods. In Caesar, for instance, it is far better that the teacher have broad Latin scholarship without the pedagogical training, than to have this with merely the ability to read or parse a little better than his best pupil. He should be able to read and appreciate Latin. He ought to be a man or a woman of more than one book. It has been said that he who knows but one language or one religion knows none well, and so the teacher must know not one grammar, even though that be the best, but Whitney, Earle, Gould-Brown, and others—not one book in all the realm of literature, even though it be Shakespeare, but a goodly array of the grave-eyed host.

He must know something—

“ Of that sacred place
Where the greatest dead abide ;
Where grand old Homer sits
In solitude sublime ;
Where wrapped in endless thought
Broods the awful Florentine ;
Where sweet Cervantes walks,
A smile upon his face ;
Where gossips quaint Montaigne,
The wisest of his race ;
Where Gæthe looks through all
With that calm eye of his,
And where—little seen save light—
The only Shakespeare is.”

NORMAL SCHOOLS FOR THE MASSES.

There will be little question, I suppose, with reference to the superior advantage of a broad and liberal culture. But with some justice it may be said that the normal schools, as a rule, are designed to prepare teachers for the common schools—to better the educational condition of the masses, rather than the favored few in the higher departments of education. The

pay for such teachers is generally poor and will hardly warrant college-trained graduates. This also frequently limits the subject matter of normal schools and explains why they are so frequently bounded by the field of secondary teaching.

It is the old law of supply and demand. Take my own state for example. If all the high school graduates in Georgia were immediately and violently seized and put in the normal schools, they would constitute only a small part of the teachers required in the common schools of the state and a large per cent. of these common school teachers could scarcely be said to have a high school education. It is certainly wise, then, to provide normal training for these with their comparatively moderate equipment.

For we must not forget that the public, as a rule, owns the normal school and pays for it, and this means that its graduates must be fitted for public school needs and conditions.

NORMAL DEPARTMENT AT STATE UNIVERSITY.

In thus justifying those normal schools that are frequently censured on account of low curricula, how am I to reconcile this with the statement previously made as to the necessity for a broad and liberal education for our teachers? There is only one way, in my humble judgment, in which this may be done, and that is, in addition to the ordinary normal school, for the state university to establish a department of pedagogy. Not simply to put a professor in charge with the duty of delivering lectures on psychology, or the history of education, but to give the department a living chance for doing its work with a model or practice school in connection with the theoretical part of the course. From this we should have a right to expect results of the highest order both from students and instructors. From the first, because they are college bred men and women, with a liberal training, receptive but above servile imitation, and possessed of individuality and independence. From the second, because they are likely to be men of the widest learning and have the most favorable auspices under which to carry on their work. Take the question of numbers, for instance—the average university professor will hardly average a dozen pupils to the class—while the ordinary normal school teacher will generally have three or four times that number.

NORMAL TRAINING NEEDED FOR COLLEGE GRADUATES.

There will undoubtedly be those who will claim that this work is unnecessary for the college-trained man and woman. Those who have such an opinion are diminishing, however, every day. No matter how sound his education and scholarship when a young teacher for the first time is presented to the duties of a school room, everything else is subservient to the art of managing his pupils. And this ability to secure and hold attention, discipline in all its aspects, can be taught nowhere else so successfully as in that most important feature—the practice or model school.

Teaching is an art as well as a science, and though there are some of the fraternity who have attained a fair measure of success without normal training, yet it most probably has been at the expense of much costly practice on little lives—just as the oculist accounted for his skill by explaining that he had ruined a bushel of eyes in order to attain it. The normal school should prevent this sacrifice of the innocents, not only by training the future teachers, but also by eliminating those who by nature lack fitness for the work. There is little excuse for the normal schools if they cannot thus weed out the incompetent and unsuitable material among their pupils.

ENTHUSIASM OF NORMAL SCHOOL GRADUATES.

A striking fact in my experience with normal-trained teachers is the abiding enthusiasm of their graduates. Never for a moment do they lose sight of the dignity and worth of the teaching profession. Even if a fair graduate is hoodwinked into matrimony by some shrewd and designing young man, she is never satisfied unless given an opportunity for putting into practice her love and enthusiasm for child training. If nothing better is in sight you can always count upon it as a certainty that she will be in charge of some Sunday-school class. Compare such a teacher with the old professor, loaded down with information and learning, but entirely out of touch with youth, utterly unable to awaken enthusiasm with all his scholarship. Occasionally, after long forbearance, such an one is finally shelved—sometimes put upon the *emeritus* professorship list, by the board of trustees, “as the most decent form of burial ever invented for a living human being.”

This enthusiastic love for her work so generally seen in the normal school graduate, ought to cover a multitude of deficiencies—real or imagined—in other respects. For love is the master passion of mankind. The hearts of all the world respond to this one key. I know intellect is commonly considered the ruling force of the human race, but history will show the error of the claim. Even in the matter of questions that pertain to the higher and more sacred realms of the soul this is true, for it is with the heart that man believes unto righteousness.

THE SPIRIT OF THIS ARTISTIC ERA ACCORDS WITH THE NORMAL SCHOOL IDEA.

Possessing already the mighty force that is inherent in enthusiasm and love for the work, the normal schools have but to broaden and deepen their courses of study to win the love and respect of the parents of the land to a degree which other educational institutions are hopeless of attaining. The very spirit of the times is in accord with this completeness of preparation at which the normal schools aim. For never before has mankind been so insistent upon the worker's not merely finishing his task, but upon his completing it in a workmanlike manner. In former years the patrician class alone was interested in art, but gone forever is that age when the common people were satisfied with the clumsy tool or the ungainly garment. As the rude Attic speech of the early Greek flowered forth into the musical cadences of Homer's *Iliad*, so man, as the years go by, seeks more and more to make his song and prayer, not merely true, but beautiful with praises to the unseen God. And while on this subject let me say that the study of music and art would be a most helpful feature in the course of study of every normal school. The majority of the students are destitute of training in both. Their lives at home and at school have received little of the delicate and refining influence that comes from such studies.

As Dr. Hillis has said, It is curious to note that the fine arts as they decrease in importance and go away from the throne of God become more fixed and unchangeable. Architecture is the lowest and most permanent, sculpture is higher, but the statue is cold and lifeless. To form painting adds color, and

gives life and warmth; literature is still more evanescent; but music is builded of breath alone and dies with the vibrating air. Yet who can measure the uplifting force and happiness of this divine gift to the human race. Especially true is it with regard to the poor—that great majority of mankind who are chiefly to be reached through the uplifting hand of the normal school teacher. To the poor it is a never failing joy as they go forth, like King Lear, with head uncovered to life's pitiless storms, for music is the child of poverty, the outcome of sorrow and the flower of affliction.

LITERATURE IN THE NORMAL SCHOOL.

So, too, with literature. No matter where else it occurs the normal school cannot afford to minimize its work at this point. The young teachers in most instances have had little or no training in their own childhood and must be taught the value of selection in books from the standpoint of both culture and utility. As a general rule this selection is easily made, for in most instances it should consist of the masterpieces—the classics of the world and particularly of our own tongue. Were the child German, he should certainly read Goethe and Schiller and Lessing; if French, Molière and Victor Hugo; if Italian, Tasso and Dante—the masterpieces of the language. And so, too, we of the English speaking race, and joint heirs with our brethren across the Atlantic to that heritage of song that has circled the globe with a music far grander than England's martial drumbeat, we too can point with pride to a literature that equals any in the history of mankind. It is not inferior to that of Greece in her stateliest days; even in the golden age of her verse when her poets, scorning meaner themes, grappled with the grandest problems of existence and tuned their harps in harmony with the purest emotions of the human soul; when her philosophers searched the mysteries of the universe and extended their observations into that vast, though not unknown abyss, on whose surface float the orbs of our system like broken gleams of moonlight on the bosom of dancing waters. Weak indeed must be the teacher who cannot make use of such a literature to kindle into a fire the spark of ambition that will at times light up even the soul that is doomed to a drudging life of daily toil. "For neither necessity nor interest can pre-

vent at times the upspringing conviction that above our duty to be slaves to self there towers our right to be men and women. The toilers and searchers after material things are making themselves companions of the clods in which they dig. Their vision is bounded by the earth beneath and seldom rises to the hilltops tinged with glory." But we cannot allow our children to be reared for such a destiny. We must teach them to look back over the history of the past, and see the beacon light of noble lives jutting out through oblivion's misty sea like the broken peaks of sunken continents.

And heirs to a land, rich even in its poverty, with the recollection of devoted sacrifice and patriotic struggle, the youth of the South will say, with Georgia's great chief justice, "Land of the brave, where the loved lie folded in the embrace of your flowers, would that it were my destiny to increase the flood tide of your glory as it has been mine to share your fortunes. For as my years tremble to their close, I would sleep beneath your soil, where April tears may fall upon my grave, and the sunshine of your skies warm southern flowers to bloom upon my breast."

THE FUNCTION OF THE NORMAL SCHOOL.

BY P. P. CLAXTON, PROFESSOR OF PEDAGOGY IN THE STATE NORMAL
AND INDUSTRIAL COLLEGE, GREENSBORO, N. C.

As is the teacher so is the school. In a very true sense, the teacher is the school. The results of all our educational effort, the returns from all our investments of money and time for the education of our children, depend finally upon the character of the teachers employed in the schools,—upon their mental, moral, and religious qualities, their ideals of life, the breadth and depth and fullness and fineness of their culture, their industry and their skill in teaching. The teacher is the variable but ever present chief factor in the educational product,—variable even to the possibility of becoming a negative quantity, but by no means to be eliminated. Hence, the mak-

ing of teachers becomes the most important problem in any system of education, and the means of furnishing a sufficient supply of competent teachers the chief concern of any state which assumes to provide universal education at public expense. The assumption of the latter duty implies the assumption of the former. To attempt to provide for the general education of the children of a state without making adequate provision for the professional preparation of teachers can only result in failure and disappointment. Just as the lawyer, the minister, the physician, the soldier, the sailor, the machinist, the engineer, the sculptor, the painter, the architect, and the agriculturist must have preparation for their several professions if they would work with profit rather than injury to themselves and their fellow men, so must the teacher have special preparation in addition to native intelligence and general culture; for teachers, like poets, are both born and made.

Any efficient system of schools presupposes a sufficient number of competent teachers, possessing a fair degree of native intelligence, strength of character, a thirst for truth, some general culture, a love for the best in literature, art and nature, the habit of reading, a natural fitness or inclination for the work of the school room, special knowledge of the principles of teaching and skill in applying them. Some of these no school can give; others can be gained best through the common agencies of general culture. The proper function of the normal school is to take men and women otherwise fitted by birth and general education and give them the special instruction and training necessary to make them teachers. To this must always be added, as to the special purposes of all kinds of technical and professional schools, some contributions to general culture.

The teacher must have an exact and masterly knowledge of the subjects which he is to teach and the related subjects. I do not mean the kind of knowledge usually gained by boys and girls in high schools and colleges. I mean that broad, deep, analytic-synthetic knowledge of subjects in their internal relations, their relations to other subjects of the elementary and high school curriculum, and their relation to the development and future life of the child—that knowledge that will enable the teacher to speak with authority and not as the scribes, to go directly to the heart of any lesson, and not waste

time in undue emphasis of unimportant details. One can never teach a subject with the best results and the greatest economy of the pupil's time and labor until he knows it well enough to teach it without books, if need were. One of the saddest sights in the world is a teacher trying to teach that which he does not know or only half knows. This knowledge of subjects many good teachers do gain by continuous and diligent study while teaching, but many—indeed, most—never gain it.

This kind of knowledge the normal school must give those preparing to be teachers, or put them in the way of acquiring it more rapidly for themselves. It must do both, for the time will be too short to do the first fully. To this end, a sufficiently high standard of entrance requirements should be maintained. This standard should be as high as the general educational conditions of the section from which it draws its students will admit. It will be all the better if a large per cent. of the students are graduates of reputable colleges, and if all are of mature age. The work of other schools easily accessible should never be duplicated in the normal school; but its students should devote not less than one-third of their time to a re-study of the subjects studied in the lower schools. This re-study of these subjects should be from the teacher's point of view, and in the light and strength of the students' high school or college work, of their general knowledge of life, and of that maturity which comes with age.

In addition to this work in the subject matter of the lower schools, each student should be permitted and encouraged to do advanced work in some one subject, as English literature, history, a foreign language, or some branch of natural science. The subject selected should usually be of the student's own choosing, and should be taught in such a way as to enable him to continue it to advantage after leaving the normal school for the more exacting work of the teacher's life. This will give opportunity for further culture and progressive study and scholarship, such as every teacher must have, or die for want of breath and from starvation. Nor will this special work be without immediate practical value to the teacher; for only those who know more of some one thing, and have a point of view can use to the best advantage as teachers their knowledge of other subjects; and, besides, the teacher should be able to contribute something of particular value to the general cul-

ture of the community in which he lives and works. The time in the normal school will be too short for more academic work than is required for this one subject. Subjects not now taught in the elementary schools, but which are justly demanded for the best interests of the children and the community—as music, drawing, and some form of manual or industrial training—should receive special attention in the normal school. The normal school should create educational sentiment and form educational policy as well as prepare teachers to meet the present demands. It can do this most surely by preparing teachers to do the work that should be done, and leading them to see the value of it.

Next in importance in the curriculum of the normal school is the psychology of education. All knowledge of mental laws and child nature must come originally from a careful study of one's own experiences, and from a patient, sympathetic, personal observation of children, in school and out. But the time is too short and the work is too difficult and complex for each individual teacher to make all the necessary observations and reflections, unaided by others. Text-books and teachers must come to his aid. The work in psychology should result in the knowledge of the fundamental laws of learning and other forms of soul activity, and in an ability to find in the individual child the line of least resistance to intellectual development and to the production of noble and strong emotions, good will, and upright life.

Some knowledge of the simplest, surest, most economical and most approved methods of instruction, and a good degree of skill in their application, are important elements in the professional preparation of a teacher; and they are doubly important in a section in which the average number of school days for each child does not exceed five hundred. The science of education may still be far enough from perfection, yet the experience, observation, and thought of thousands of earnest, honest, intelligent men and women, who have devoted their lives to the task, have at least resulted in the discovery of some methods by which certain subjects may be taught more readily and more surely than by others, and some great minds have been able to correlate the more common experiences into general laws. He is only a charlatan who ignores these experiences and conclusions. They form the beginnings of the science of

education, and their skillful use in the school room the first steps in the art of teaching. A knowledge of a few simple laws will free the teacher from the slavery of mere imitation and tradition. A working knowledge of well approved methods will save the beginner and his pupils from much waste of energy and much loss of time.

A knowledge of the lives and labors, the joys and sorrows, and the triumphant visions of the great souls whose lives and energies, through patience and suffering, have been devoted to the solution of this great problem of the salvation of the world or any part of it through right education, will give the teacher, in the lonely district, the squalid, bookless village, the busy town bent on secondary and unworthy ends, a feeling of comradeship and enable him to retain a hold on his high purpose and to maintain his self-respect despite the contempt and sneers of those who look down upon him as only a school-teacher, whose life is spent in the small world of childhood. A little knowledge of the explosion of beautiful theories, of the discarding of widely heralded methods and devices, and of the slow growth of educational wisdom, will make him sufficiently cautious and humble. The normal school should give a good beginning in the history of education.

As a result of his work in the normal school and of general educational influences the teacher should have a just conception of the aim of life, and be able to judge between what is worthy and what is unworthy. He must have a single eye, a firm faith, a pure heart, and a strong will supported by a correct philosophy. He must love truth and hate sham and a lie with a righteous hatred. His great purpose is to form character of which these are the elements. He must have them in himself if he would stimulate their growth in others, and no amount of knowledge of subjects and no tricks of method can take their place. All work in the normal school must be done in this spirit, and its teachers must meet these demands. It must profess a high philosophy, and teach it and live it.

The combination of what is here outlined will give teachers the pedagogical sense, enable them to see the relation of school to life, to estimate more justly the value of each day's work in each subject, and to solve the thousand and one problems of discipline and general management.

Nor should the course in the normal school omit all reference to general management. Especially in the villages and country districts of the South, each teacher must be his own superintendent and principal—frequently his own school committee. He must grade and classify. He must promote and demote. He must care for the health of the children and become responsible for all discipline and management. He alone must form the character and spirit of the school. To enable him to do this he should be instructed in school hygiene, in simple forms of physical culture, and in children's games. He should have taste in school room decoration and some skill in preparing school entertainments. He should know something of the merits of different text-books and school devices and apparatus. He should be able to outline a course of study and to separate the essential from the unessential in the text-books used. He should be able to estimate aright a child's progress and the value of its work. He should be able to create and stimulate a wholesome educational sentiment among the people of his community. He should have the qualities of leadership.

To give such preparation for teaching should be the sole aim of the normal school, and it should appropriate its funds and its energies to no other purpose. It should not admit any students except those who desire to become teachers and who will probably have the requisite physical strength and moral character to succeed. When it finds a young man or woman among its students who is incorrigibly indolent, or who, for any other reason, can not be made into a successful teacher, that young man or woman should be requested to withdraw from the school. No certificate, diploma or license should be given to the incompetent. The doors of the normal school should be wide open and its tuition absolutely free to those who can and will repay the state by successful work in the school room; they should be closed to all others. The normal school should not admit at any time more students than it can instruct in the best manner. Crowding here will prove disastrous elsewhere. With a faculty of twelve or fifteen strong teachers there should never be more than two hundred students. Ten teachers and a hundred students would be better. This is the rule in Germany. The course of study should be not less than two years—three years would be better—

and there should be an outline of work for two or three years after the student leaves school and begins teaching. During these years the normal school graduate should be to some extent under the supervision of the principal and faculty of the school from which he has graduated, and the final indorsement of the school should not be given until the work outlined has been done satisfactorily, and the student has proven his ability to teach by the test of an independent school. In the South, for the present, at least, each school year should be divided into three terms of fourteen weeks each, each term a beginning term. This would enable the teachers already at work to attend one or two terms each year until the course was completed.

The center of the school, toward which everything else should gravitate, and in which all other work should be tested, should be a practice and observation school of good size and containing all the grades of the elementary and high school. As nearly as possible this school should be ideal in its course of study, its grading, organization, and equipment. A normal school without such a school both for practice and observation must inevitably fail of its purpose. Such a school must be its great central laboratory. Nor need one pity the children who attend it. If it is given its proper place and receives its proper attention, the children in it will be better taught than most other children. Each class in this school should be under the direction of a member of the faculty of the normal school, who should be charged with its general management and with the task of properly knitting together the more or less disconnected work of the student teachers, and who should teach at least one lesson a day in the presence of some of the students. The students of the normal school should observe the work in this school not less than three hours a week for one year and teach an hour a day for another year under observation and kindly criticism. Each student should have full charge of at least a section of a class for a few weeks. The practice school building should contain a number of small recitation rooms, so that the student teachers may begin with small classes. This will reduce the difficulty of management and discipline and permit them to concentrate their attention on the teaching process. Discipline is important, but teaching is more important, and good teaching is the first factor in easy

management and good discipline. If the first class is too large, the problem of management will overshadow that of teaching, tending to make the student a machine teacher, who will attempt to teach the class rather than the individual children in it.

The president and faculty of this school should be teachers of accurate scholarship, broad culture, professional knowledge, and successful experience in teaching children. There should be no tyros or inexperienced assistants. They should be the pick of the teachers of the state. Several members of the faculty should teach the common school branches and supervise their teaching in the practice school. The president and one or more teachers should teach the psychology and the history and philosophy of education. The supervising teachers and the teachers in the observation school should join with other members of the faculty in giving lessons in special methods.

It goes without saying that the members of this faculty should be constant students of the best educational literature and thought, whether in books, reports, or periodicals, and that there should be weekly meetings for the discussion of current topics of education and of the work done in the practice and observation schools. To most of these meetings the students might be admitted and encouraged to ask questions. All should be allowed to offer suggestions and give reasons for them, but the greater wisdom and experience of the whole faculty should prevent rash experiments.

The work done by the students in the practice school might well serve as a test of their knowledge both of subjects and methods. They should be encouraged to gain a complete knowledge of the course of study in all its grades, and of all the details of its management. If possible, other good schools should be visited and studied, and samples of the work done in many of the best schools should be collected and displayed for the inspection of the students. The course of study in typical schools should be studied and compared.

Such do I conceive to be the proper function of the normal school for the professional preparation of teachers for the elementary schools, and such, approximately, the character of the schools in which this preparation can best be given. As yet such schools in the South are few, if not unknown. But

they are probably our greatest present need, and we may not expect much further development of our elementary schools until this need has been supplied at least to some extent. It might be easily shown that the schools of other states and countries have been able to advance beyond the stage which we have reached only by reason of the establishing and fostering of such schools for the making of teachers. We of the South shall be wise if we follow their lead and appropriate a liberal portion of our school funds to this work.



DEPARTMENT OF INDUSTRIAL EDUCATION.

SECRETARY'S MINUTES.

Grace Street School—Thursday, December 27, 2:30 P. M.

The Section of Industrial Education met in Grace Street School. President D. B. Johnson presided.

Papers were presented by President H. S. Hartzog of Clemson College, Superintendent C. E. Vawter of the Miller School of Virginia, President J. H. Chappell of the Girl's Normal and Industrial College of Georgia, and by Professor W. A. Withers of the North Carolina College of Agriculture and Mechanical Arts.

No other business was transacted.

D. H. HILL,
Secretary.

THE GREAT NEED OF INDUSTRIAL EDUCATION IN THE SOUTH.

BY C. E. VAWTER, SUPERINTENDENT OF MILLER MANUAL LABOR
SCHOOL.

Our system of education before the war was good. Beginning in the home under skilled tutors, then running through the high school, the college, the university, the young men of the South, who were able to do so, secured a most solid education based upon Latin, Greek, and mathematics. Not much stock was taken in special courses. A scientific course was not popular, and graduates therein were usually men who had failed to make the master's degree, and had been side-tracked to a special course where the diploma was not considered of

much honor. The M. A. degree was earned after hard, faithful work. The young man was not then in a hurry. After securing his M. A. degree he went to law, or medicine, or such profession as he preferred. Those most excellent advantages were, however, to but few. The masses were poorly provided for, while the majority of the young men financially able to do so, failed to go beyond the high school. The tendency of all our young men was away from industrial pursuits. There was scarcely any intelligent skilled labor in the South, and there was, as a rule, no demand for it. Men who were educated specially to devise better methods of work were not wanted in the South. Slavery made the slave the toiler, and, as a rule, the laborer did not think, and an intelligent class of laborers was not desired.

The effect of slavery on labor was to degrade it, and to make the white man feel that labor was beneath him, and if he worked, it was, as a rule, because he could not help it.

While our system of education was good, its advantages were not available to the masses of our poor white people, and, except here and there, this class remained uneducated. But they were, and are, a people of fine traits of character, strong, healthy, honest, upright, indifferent to work, and contented with their poor estate. They are happy in a hut and honest on a crust. They need to be excited to higher and better things; and when once the desire for better things takes hold of them, they show the latent powers within them. Notable examples are found in Andrew Jackson, Andrew Johnson, Abraham Lincoln, and others.

From this class came some of the best soldiers of the South, heroic, brave, faithful. They had no slaves to be set free and no interest in slavery; but they were loyal as they understood loyalty. The principles for which they fought were of the very highest order. They fought not for possessions, for they had none. Their loyalty was simple obedience to law and to their country's honor.

In some sections it was divided, some siding with the South, while their equally brave brothers and neighbors went with the North. Witness east Tennessee, western North Carolina, northern Alabama, and western Virginia.

But it made no difference; on whichever side they fought, they were loyal to duty according to their light.

It is true that the chivalry of the South and the glory of her arms came from the wealthier class and more especially from the large middle class who owned their homes, who were educated and had very few if any slaves. But they all fought, rich and poor, from principle, and surrendered with nothing left but honor, and went to re-building with honest purposes and saddened hearts. They all went together; the rich and the poor were then equally poor. Their lot seemed sad indeed. But far sadder was the lot of the poor negro who then was the most faithful creature that this world has ever known. To his care during the dark days of the war we had entrusted our homes, our wives, our children, our all. Through all those days he never was untrue to his charge. You speak much to-day of industrial education. But the first schools of industry that the country ever knew, were here in the South, where the white man was the teacher and the savage from the jungles of Africa was the pupil, and from his low estate of cannibalism and fetich rites, he was by his faithful and efficient teacher, in less than two hundred years, brought to be an honest, faithful, man, who, notwithstanding the fact that he knew that the war meant liberty to him, guarded our homes with a fidelity that the South can never forget. But Appomattox came. School was dismissed. The teacher was discharged and the pupil was turned over to the freedman's bureau, the carpet-bagger and the ku-klux. Poor fellow, with little learning, much voting, little counting, and a heap of ku-kluxing, he was in a bad fix. He has our deepest sympathies, and for his father's and mother's sakes we will never cease to love him. But that is not our subject now. We propose to deal especially with the industrial education for the whites. But let us add that many good, faithful, earnest and true men of both races are working along this line with results which show to those who have studied them that there is hope. The task is a most difficult one. Let us trust in God and hold up the hands of those who would lift up the man that is at the bottom.

After the war was over, schools, colleges and universities re-opened on the old plan, with no money, and in many cases with buildings and appliances either entirely destroyed or greatly damaged. But the radical changes in the pursuits and customs of our people were not taken into account, and, somewhat blindly, our educational forces went to work, assuming

that the old methods and the "learned professions," so-called, would still meet the demands of our people. There was no unity of action, and, in our impoverished condition, we simply did the best we could. The public schools came in the wake of the states formed in the reconstruction period, and brought with them a vast amount of prejudice both from the fearful condition of the government of the new states, and also from an old prejudice in the South. In too many cases the carpet-bagger, that fearful excrescence of the war, rapidly changed the high respect that the South had for the North through contact on the field of battle, into hatred, contempt, and despisement. From this nondescript of humanity came all our troubles and our unfortunate separation from everything of northern origin.

The negro, of course, most naturally went to school and to everything that was not work and that did not remind him of slavery. He interpreted freedom to mean freedom from work, and the mistakes of a third of a century with such fearful results are yet to be corrected by changing his idea of life and education, by leading him out along the line of intelligent work that will make him a producer and that will keep him from being a vagabond. As I said before, good and able men are working on the problem and will solve it, too, along the line of true, solid industrial education. All this nonsense of Latin and Greek for the negro which is now being paid for by the states and by such a sensible state as old Virginia, should be relegated after next Tuesday morning to the beginning of the next century. The rare exceptions can take care of themselves. Our northern friends with less prejudice, if not more love, will open their universities to all who are able to enjoy their benefits. We have to do with the masses, and our simple work is to teach them to be producers until they can build homes, purify their lives, and become fit for that citizenship into which they were prematurely brought.

But the mistake that has been made along the line of our education for the whites is that we have sought to educate them for the methods of life as they existed with us before the war. If we could have intelligently and unitedly come to the idea immediately after the war that our education needed reconstruction to fit us for the new duties, new callings, new methods in the South, how much better it would have been to-day!

But instead of it, came a reconstruction that was diabolical and that had to be unreconstructed. Thank God, we are pulling out of it. But its curse is still on us. And it will take more wisdom than is to be found in the "grandfather clause" in our state constitution to undo the wrong and get back to the starting point.

But with all our fine educational facilities for our whites we are fearfully deficient in opening up to them the best possibilities of life. There is no field on earth suited better for true technical and industrial education than here in the South. The poor whites of the South have a long line of healthy, true, honest ancestry. They constituted the bulk of the grand remnant that stood with Lee to the last. The world presents no grander picture; while that other portion of the South, the wealthier and middle classes, after the sad experiences of the war, were fit to become leaders of the world. They all went together from Appomattox equally poor, but they went with a sense of duty well done. They were not cursed with the hope of a pension, or the dream of forty acres and a mule. They had loved ones to live for, and they knew that the endurance and strength that sustained them on the march, in the bivouac, on the battle field, when sore, naked and hungry they held back the millions of the North, would sustain them as they toiled; and as they toiled they grew stronger. Their children inherited their vim and devotion to duty. They only need to-day to be trained in the way of doing things. Let us train them. They are found in the country everywhere. In the cities, in the lowlands, and throughout our mountain regions, there are thousands to-day with good purposes, desiring to do. But they know not how. Let us teach them how. Wealth expended to-day in these rich fields will produce an abundant harvest in better men, better living, truer citizens, truer voters, happier homes, where love reigns and where healthy children amid the pure ozone of our rich country will be growing to form the bulwark and strength and substantial hope of our country. Could one have his vision extended to see down the years the rich results possible for his country, for humanity, for things temporal and things eternal, instead of sowing millions where only dragon's teeth will grow, he would be expending his forces for the uplifting of the thousands of the South who are healthy, honest, loyal, and true, to become the leaders and

skilled workmen in the coming fields of industry that are to make this beautiful South-land the happiest and most beautiful of all the world, and above all he would be uplifting a people who are to stand when the storm comes, as come it surely will, as the bulwark of liberty through all the coming years.

Let us hold on to all that is good in the South, to our schools and colleges and universities, and our great old University of Virginia, which stands as pre-eminent in the great work of higher education as stands her illustrious founder among the statesmen of all ages. But let us not deem her disgraced if the soot falls on us from the smoke stacks of her grand department of mechanical engineering that presages a great advancement in the South as she turns to greet the dawning of a new day.

And let us not forget all our Latin and Greek as we turn to see the coming glories of the Virginia Polytechnic Institute upon the summit of the Alleghanies.

And let not the old College of South Carolina, great in memories and grand in history and achievements, become disheartened in her work as she sees the giant of the new education in Calhoun's old home doing a work that is for the uplifting of the masses of that old state, full of honor and of heroic deeds.

For many reasons the question of industrial education has been neglected in the South, and we are now sadly feeling the results. We know, but we cannot do. We need that instruction that would fit us to do something in the busy battle of life. We are poor, we need for our children that training which, added to our old training, not supplanting it, will develop our resources, unlock the millions that lie hidden in our hills, and scatter plenty along our waste places. We do not need, we do not want, the accumulated wealth of a few, while millions are crying for bread. The darkest cloud that throws its portentous shadow across the future of our great country is the immense wealth of the few and the fearful poverty of the many. A slavery more dreadful than any this nation has ever seen threatens to-day, in the fact that the money king is on the throne, and he would have us bend the knee to him, or starve.

Thank God that there is too much life in the old land for that yet. And when industrial education shall receive proper

attention, as it soon shall do, the oppression of the many by the few will cease. We do not need a few rich and many poor. We do not need millionaires. But we do need millions to inherit the virtue, the valor, the honor of our old southern stock. We need them equipped with that good education that has always been given, supplemented by an education that will teach them how to earn for themselves a good, substantial, true, happy, independent, and contented life. That condition that permits a few, by the toiling of the many, to become immensely rich, is a most unfortunate one. True lasting happiness, contentment, and peace come only by constant, honest devotion to duty which yields its natural and healthy results in a long and prosperous life.

We need to get our people back to the idea that they must earn a living, not secured by doubtful methods and modern tricks of trade. Happy will be our beloved South when such schools of industry shall be built up for the benefit of all; when our young men shall learn that the highest type of manhood is shown in him who, by honest industry, supplies the wants of himself and those dependent on him. It is a most lamentable fact that many, very many, of our young men, after leaving school, have no way of making a living unless they go to teaching. The result is that we have a very large class of young men waiting for something to turn up, who think that they are educated, who are too proud to work and too poor to live without work. The few who succeed in getting an office or winning a place that pays, make the exception. The many who must earn a livelihood by the sweat of the brow, make the rule. Let us, then, educate the masses so they can the better gain their living. Let this be the rule, the exception will take care of itself. With trained, educated, thinking, reading workmen, we will have a rich, prosperous country, dotted all over with lovely happy homes, with no place for the bar room and the gambling hell. Such a movement would indeed be the greatest temperance work that this country has ever known.

On the other hand, we have young men with aspirations that cannot be satisfied. They are too often taught to seek that to which they can never attain. Such, after a few efforts, turn disappointed, disheartened, and seek relief in the company of the idle and the dissipated.

In the labor that is now necessary for supporting the human family, trained heads and skilled hands have supplanted to a great extent physical strength. It is not to-day the educated few who are driving the millions of ignorant toilers, but an elevated humanity has found the latent hidden forces of nature and, liberating the burdened toilers, have put these forces to do man's bidding. Hence, we find that in addition to the demand for warriors, statesmen, soul doctors, and body doctors, we have a wide and an ever increasing demand for men finely educated in all the subjects that pertain to the physical forces, and the various modes of their application to the use of man. In connection with these we must have clear heads and trained hands, for no untrained hands can ever touch or even approach this mountain of the hidden forces of God.

We would not degrade the study of the languages, of mathematics, or of anything in the old curriculum. We love that old curriculum, we honor it, but we would equally elevate drawing and practical mechanics, eye training and hand training. The ability to translate Egyptian hieroglyphics, Latin idioms, mathematical symbols, is desirable, but it is equally desirable to be able to form a clear idea of the things we need, to make a true picture of them on paper, and then selecting the right material, make the things that the picture represents. This is the kind of translation that unlocks hidden treasures and beautifies the homes of our people. We honestly believe that if our education could be turned in this direction our penitentiaries would not need expansion and our lunatic asylums would not be the costliest care of our states.

We need an education that will lead our people away from the beaten tracks into new fields, an education that will dignify honest, intelligent labor. We need to correct the evils that have come to us from a system that has been dead a third of a century. We need to have our people recognize that the highest type of manhood is found in him who, with a clear head, an honest heart, and a skilled hand, faithfully does the work that God has given him; and who can feel as he goes to rest at night that his own right arm has brought him to victory, and that his goods have been increased without detriment or loss to any other living creature. When such shall be the case then truly shall we say, "happy is that people."

But what do we mean by technical education, trade schools, industrial education, manual training?

The true object of manual training is to teach the hand a great variety of work, to develop to the greatest extent all its many untrained powers. In doing this we often do just the opposite of "teaching a trade." To learn to do one thing develops only certain muscles, certain powers, and constant employment of these unduly develops them to the dwarfing of all others. You cannot tie one hand of a child and have it develop to the full powers that the other comes to through years of constant use. It would astonish any of us to-day to see what marvelous powers men "fearfully and wonderfully made" are capable of being developed into. We note in the loss of any of the senses how the others will develop so as to show powers almost miraculous. These but teach us the possibilities of human development. But let us beware lest, like the eyeless fish of the Mammoth cave; we, by constant, persistent disuse of our God-given powers, forever destroy the possibilities of what might have been. We have never adopted any systematic plans for the development of our powers. To the age in which this shall come, as it ultimately must come, there is a glory for our race undreamed of in all the fanciful stories of mythical heroes.

Industrial education, which though of the same kind, has a wider meaning than manual training, does not mean "learning a trade" any more than studying arithmetic means learning a trade. All true industrial schools should include a course in the sciences, both practical and theoretical, that fits one for any industry.

A technical school trains to an intelligent understanding of any special industry or industries.

A trade school is a technical school generally understood to be of lower intellectual order.

Pupils passing successfully through all the parts of a true industrial school should then enter a technical school.

Pupils who fail in the scientific part of an industrial school should enter the trade school. All these schools can very properly be included in one school where the brighter pupils advance to the technical department, and the duller ones to the trade department.

I am aware that there should be technical schools as there are schools of law or medicine. The graduate of a good manual training school should be about as well qualified to enter one of these technical schools as an M. A. of one of our classical colleges is to enter a school of law or of medicine. The object of industrial training is to teach the art of doing. It trains the eye. It trains the hand. One takes a course in wood turning, not because he ever expects to be a cabinet maker or a carpenter any more than those expect to become practical chemists who take a course in chemistry. It is not desirable for a boy to begin too early to learn a trade. Learning a trade circumscribes, confines, dwarfs. It calls in all our powers from everything that does not appear to be necessary for the life work that we have chosen.

To illustrate: A boy elects to become a cabinet maker. He at once cuts everything not specially in his line. He ceases to develop either mind or body in any of those parts that are not required for his circumscribed work. Thus, part of the mind and part of the body become useless. But let him first take a wide course in study, and in every possible phase of manual training that is available to him. Let him take a thorough course in drawing. Let him learn the use of tools under a skilled master. Let him learn work in wood, in iron, in brass. Let him learn exactness, first by making a drawing and then by making a thing exactly to the drawing. His dexterity will develop rapidly. The more he encompasses within his grasp, the easier it will be to encompass more. Let it be accompanied with a good scientific course. His studies in books will find daily outlet in the application of the things there learned, and when, at work, he needs a principle, his books will come to his service. Each will be mutually self-sustaining. When he completes such a course he will be able to select whatever trade or technical profession he may desire. He will then be a master, not a slave; a leader, not a follower. If one thing does not pay, he can then turn equally as well to another. The capitalists cannot grind him down. If wages do not suit him in one particular line, he turns to what does suit him. With our young men brought up thus, capital would cease to grind labor. The poor man who must work at this one treadmill at such prices as capital may dictate, or see his wife and

children begging for bread, will then be set free. He cannot be bound to one wheel. "Take this or starve," cannot be said to him. Capital will pay for his services what they are worth. For then all the world will be open to him. The grinding of poverty will cease. Labor will not be trained only in one narrow groove, where, ground to desperation under the relentless heel of capital, it breaks out in gross excesses of law-defying mobs. But each independent laborer will know his rights, and will dare to maintain them. Thus, again, his knowledge of principles underlying all the works in which he may engage, will greatly enhance the value of his services, and capital will come bending unto him. But you may ask, Does this industrial training hinder one in the regular academic studies? We answer that it does not. Experience teaches us that our boys advance better in all their studies by having their exercises in the industrial part of the course. The manual training gives tone to their studies, gives a most pleasing variety, and, above all, gives application of principles learned in their books,—which quickens thought, develops study, and greatly increases the desire for knowledge. Each department is a most hopeful aid to the other. It is a sin and a shame to allow the youth of our country to grow up without a proper development of all their powers, and without offering them an education that fits them for the highest order of manhood.

But some will say that this is for the poorer classes. Well, to that I might reply, that surely, then, this is the education for us. But to speak soberly, this is a great mistake. All classes should have it. The health, the independence, the knowledge of natural things make it most desirable for all. But it is a fact that in some way, nearly all of us must work for a living. If one is not now under this head, he knows not how soon he may come under it. The rich should have it, the poor must have it, or sink to be miserable plodders, scuffling every day to keep the wolf from their door.

There is a nobility, there is a grandeur in honest industry among a people where each, in helping himself, helps others; where a community of interests draws all classes closer together, where none prosper by the misfortunes of others, but where the success of one adds to the wealth of all.

If the state has the right to tax the people to educate the children of the state, then it surely should use this money in

that way which will give to the state the best results. It should educate our children toward what they have to do in life, not away from it. There is no denying the fact that our present scholastic education tends to draw our children away from industrial pursuits. Surely, the object of public education should be to enable our children to become good, useful, honest, loyal citizens, and to equip them for the life work that lies before them.

We need the foundation of true industrial schools. This kind of instruction should be as well furnished and as surely provided for in our regular school system as any other kind of instruction. It can, and ultimately will, form a part of it. In the very near future technical and industrial instruction will be given in our public schools in all the states. We cannot help doing it. The power that concentrates to bring this question to a practical test will be too strong to be resisted. The thing for true, practical men now to consider is, not whether it will ultimately come, but how to bring it about, and how to inaugurate it and guide it into the proper channel. When it shall come, it will be with that enthusiasm that engenders fanaticism. It must be controlled. It must not sweep the old landmarks. It must be made merely to supply a painfully felt deficiency in our work of education.

But there is another view to be taken of this kind of education. Our old system provides no plan for the slow, dull, plodding boy. If he cannot stand the test of an examination he is branded as a fool and sent into the world a failure. There is work for every one. There is a field in which every one can make a success; a curriculum that he can graduate in, and in which he can become a master. The best workmen and the most skilled have been complete failures in arithmetic. Many of these develop slowly; the schools can not wait for them, but send them out disheartened to forever feel that they are failures.

Industrial education provides a means for the bringing out of the slow minds. The boy of one talent has an equal showing here with the boy of ten talents. When that one talent becomes developed others will follow in its wake. It is the duty of leaders in education to provide for all and not for the elect few. The greatest danger to our civil institutions is in sloughing off these so-called dull ones, with hopes crushed

and nothing to do but to combine with the disheartened of all other classes in sapping the foundations of liberty and of law. The masses have just as much right to live as the fortunate few. The work of education is to teach down to the very bottom and to draw upward.

An education that does not provide for the uplifting of all, white and black, rich and poor, is leaving behind it an unchained power for infinite evil.

We would that our limit of four thousand words would give space for some practical results of industrial education that have come under our own observations, which would show how the most hopeless have been uplifted, and have become happy, prosperous citizens, and how few that take such a course ever go to the bad. But space forbids. We have in our southern whites the best material in the world for molding, fashioning, training educated workmen for the uplifting and maintenance of that which is to be the true new South, and of that which, through the mysterious providence of God, is to be the hope of the American nation.

Let us, then, so guide, instruct, educate, train, that the inheritance that has come down to us from our fathers shall be transmitted through loyal, honest, industrious homes to our children's children forever.

TWENTIETH CENTURY EDUCATION FOR THE TWENTIETH CENTURY.

BY HENRY S. HARTZOG, PRESIDENT OF CLEMSON COLLEGE.

Mr. President :

The South is synonymous with opportunity. It is a theater of golden hopes for ambitious men. The prizes held out to energy and genius are larger, and more varied in character, and more readily seized than in any other part of the globe. But we should not blind ourselves to the fact that in most

matters of industrial progress we are not keeping abreast of the spirit of the age.

Our system of education is responsible in part for this condition of affairs.

The popular idea of the scholar makes him a pale recluse who spends his time in the contemplation of timid generalities. He studies mind as divorced from man; essence as divorced from entities, beatitudes as divorced from bodies. The scholar is believed to sit on the arid mountain top of scholasticism, reading the starry leaves of heaven, feasting on the sunsets—his soul mellowed and glorified by high thinking and plain living, but without sympathy for the intensely sordid, practical, struggling humanity down in the fogs of the valley.

When he condescends to mingle with the people for a season he is treated as the world treats woman—for the world believes not so much in woman's rights as in the right woman.

The greatest need of the South to-day is the scholar in practical life. We need more twentieth century education for the twentieth century.

TWO FACTORS OF INDUSTRIAL SUCCESS.

To achieve industrial success two factors are necessary:

1. The country must have natural resources.
2. There must be skilled labor to develop the natural resources.

NATURAL RESOURCES OF THE SOUTH.

A statistical array of the resources of the South reads like a chapter from the Arabian Nights. There are Klondikes of wealth in its mountainous regions, millions of acres of virgin timber on its plains, inexhaustible coal beds and iron beds in close proximity,—in short, no other portion of the United States has anything like the natural wealth of the southern states.

WHY WE ARE POOR.

Why have other less favored sections surpassed us in the race for industrial supremacy? It is because we have devoted

ourselves exclusively to making and selling raw products. Such work does not demand skilled labor or technical training. We have been living by our muscles and not by our brains.

Permit me to illustrate: I have here some samples of fancy weaves made by the students in the textile department of my college.

South Carolina produces annually eight hundred thousand bales of cotton, which, at seven cents a pound, is worth twenty-eight millions of dollars.

That crop of cotton made into fancy twills like this sample would bring eight hundred millions of dollars.

Or made into Mercerized cotton figures like this sample would bring seven hundred millions of dollars.

Or made into imitation swivel silks like this sample would bring eight hundred millions of dollars.

Now, why not manufacture our staple crop into finished goods? The raw products are close to the mills; we have a conservative laboring element; the climatic conditions are unexcelled; we have an abundance of water power; and the people of the South have an inherited genius for managing large enterprises.

TECHNICAL TRAINING NEEDED.

One thing is lacking. We need more education along industrial and technological lines. The main object of such training is to apply science to the material interests of man. The object is to combine knowing and doing—to teach common sense in a systematic manner. It would not have us take less interest in the past, but more in the living, throbbing present. It would not have us know less about the aqueducts of Rome, but more about the water supply of New York.

EDUCATION PROMOTES INDUSTRIAL DEVELOPMENT.

The census of 1890 shows that where the public school term is longest the average productive capacity of the citizen is greatest. In the United States the average school period per inhabitant in 1897 was four and three-tenths years; the average school period for Massachusetts is seven years. The produc-

tive capacity of each citizen of Massachusetts as compared with that of each individual in the United States is as sixty-six to thirty-seven.

If this be true for common school education, how much more strikingly must it be true for technical education that fits a man especially for productive industry.

In 1882 England woke up to find that Germany was competing with increasing success for the foreign trade of the world. A commission was appointed to ascertain the cause. This commission, after a careful investigation, reported that Germany's industrial growth was owing to her splendid system of technological schools. Since then England has expended enormous sums of money in preparing her sons to compete with the skill of other lands.

In South Carolina it was known for years that immense beds of calcareous nodules containing numerous fossil bones existed in the vicinity of Charleston. In 1867 Dr. Pratt discovered the large percentage of available phosphate of lime which these rocks contained. A company, consisting of Dr. Pratt, W. C. Bee, Robert Adger, and C. G. Memminger, was chartered to do business. From this little enterprise has grown the great phosphate business of Carolina, employing, in the aggregate, millions of dollars.

For two hundred years these rocks were looked upon as useless excrescences of nature, but the application of science opened up avenues of opportunity that led to fortunes.

BREAD-AND-BUTTER EDUCATION.

I would not have you think that I am applying the "full dinner pail" argument for more technical education. I do not believe that the ability to make money is a true test of the value of an education. I am pleading, however, for an education that will fit a man for the duties and responsibilities of citizenship. The logic of circumstances compels the graduate in practical life to divide his time between biscuits and books. It is between the Scylla of biscuits and the Charybdis of books that the practical man must sail.

It is easy enough to sneer at a so-called bread-and-butter education, but I submit that bread and butter are excellent articles to have in abundance. When our country wakes up

without a breakfast in sight, I fear that even the persuasive accents of Demosthenes and Cicero, in the most finished Greek and Latin orations, can not give comfort to the multitude.

Technical education helps to produce wealth, which ensures endowments for colleges. Colleges are not self-sustaining. They must depend for their existence and growth upon government aid or private beneficence. A calculation made from the catalogues of twelve leading universities shows that the average cost of maintaining a student, over and above the fees he pays, is \$245 per annum. Very few colleges in the southern states have attained a genuine leadership in American education, for the reason that the South is comparatively poor and has not been able to furnish the money to meet the requirements of a great modern university.

Industrial education, therefore, that promises to enrich the South, will be watched with the most affectionate interest by all interested in higher education.

CULTURE VALUE OF TECHNICAL EDUCATION.

Technical education has a culture value not inferior to that of other lines of education. It trains, strengthens, and energizes the faculties of perception, reason, and observation. The system is subjective and objective.

To adopt an illustration from Garfield: A man may read you in Xenophon's best Attic Greek that Apollo flayed the unhappy Marsyas and hanged up his skin as a trophy, but he has never examined the wonderful structure of his own skin. Men are looking so steadily away from themselves that they do not observe the wonderful things around. Copernicus discovered the circulation of the stars a hundred years before Harvey discovered the circulation of the blood.

We study the story of the forges of the Cyclops, where the mythical thunderbolts of Jove were fashioned. How many have read the life of Bessemer? A few years ago Bessemer, studying the nice affinities between carbon and the metals, discovered that a single change of combination would produce a metal possessing the ductility of iron and the compactness of steel. One rail of this metal will outlast fifteen rails of iron, and it costs but little more. That invention saves the country

eight hundred millions of dollars every year, and makes railway travelling much safer. Is there as much culture value in the story of Bessemer as in that of the Cyclops?

Culture is an incident of orderly thinking. Culture results not so much from the subject studied as from the method. Consecutive and systematic thinking along any line will produce culture. There is no reason why culture and utilitarian ends should be separated in any scheme of education. A subject should not be barred out of the curriculum because it has an economic bearing.

ONE DANGER OF TECHNICAL TRAINING.

There is one danger in technical training that should be very carefully guarded against. That is the danger of accentuating specialization. An educated man "should know something of everything and everything of something." There should be a broad foundation of general knowledge, and upon that should be erected a superstructure of special knowledge. The educated man should take a telescopic view of all knowledge and a microscopic view of one subject.

AGRICULTURAL EDUCATION.

Dr. Vawter, in his excellent paper, has devoted his argument almost exclusively to the mechanical side of industrial education.

The demand for agricultural education was a part of the same educational movement that resulted in the establishment of colleges to apply the sciences to the various arts and professions. "Agriculture is the oldest of the arts and the newest of the sciences." It is the practical application of many sciences. A knowledge of agriculture requires a working knowledge of chemistry, botany, entomology, horticulture, veterinary science, bacteriology, dairying, animal husbandry, meteorology, and machinery. There is so much to be learned in agriculture that no one man has yet been able to cover the whole field.

And, yet, there are some people who say that there is nothing to be learned in agriculture.

BRAIN IN THE HAND.

BY J. HARRIS CHAPPELL, PRESIDENT GEORGIA NORMAL AND
INDUSTRIAL COLLEGE.

The title of my paper is "Brain in the Hand." This expression is not original with me. Doubtless you all recognize it as one of the current cant phrases of our profession. I shall treat the subject by presenting in as simple a manner as possible certain observations that I have myself made in the school room and some of the conclusions that I have drawn from these observations. I shall divide the observations into five distinct groups.

OBSERVATION FIRST.

Going back to my boyhood days, I recall vividly a certain schoolmate of mine who was notably a dull boy. He was one of the dunces of the school, not the biggest dunce by any means, but one of the dunces. The inferiority of his intellect was plainly indicated by his countenance and by the shape of his head. And, yet, in one way that boy possessed remarkable mental ability; he had far beyond the common the power of putting his brain into his hand. He could draw the best pictures on his slate, he could do the best whittling, he could pitch the best ball, he could play the best game of marbles, he could make the best pop-gun and the best whistle of all the boys in school. As he grew to young manhood he became locally a famous billiard player. I once saw him play a champion game of billiards, and it was a wonderful exhibition. Not only in the manual dexterity, but in the thought, the judgment, the nice calculation that necessarily goes with a fine game of billiards, he displayed splendid ability. I believe there is no handicraft in the world in which that boy might not have excelled. His brain ran out into his hands just as naturally as a pointer dog's brain runs out to the end of his nose. Like Bob Acre's courage, his brain "oozed out at his fingers' ends." He was most emphatically a "brain-in-the-hand" boy.

So we find many persons who are very ordinary, or even below ordinary in all of the higher powers of mind, possess in an extraordinary degree this brain-in-the-hand power.

OBSERVATION SECOND.

In my early teaching days in a country village I formed a class in botany, made up of some twenty girls from fourteen to eighteen years of age. As a part of their lessons I required these girls to draw with a pencil in drawing books pictures of the botanical specimens that we used,—the germinating seed, the sprouting plant, the fully developed leaf, the flower and its parts. Not one of these girls had ever taken drawing lessons. I couldn't teach them how to draw, because I couldn't draw myself, and can't to this day,—not if it were to save my life. So I simply required every girl to put her brain into her hand and do the best she could without aid or instruction. They went about the work with great eagerness and took much pains with it. It was an interesting study, and to me a revelation, to notice their different degrees of success. Even with my intimate knowledge of the different mental capacities of these girls as evinced in their other studies, I could never have predicted what they would do when it came to this test of putting the brain into the hand. The result was a chapter of surprises to me. To illustrate, let me instance the case of four girls whose cases made a deep impression on me,—Mary, Jane, Sarah, and Hannah. Mary was a highly intellectual girl, the most gifted girl in the class in all the higher powers of mind—and by higher powers I mean imagination, ability to carry on processes of moral and abstract reasoning, originality of thought. Jane was also a very intellectual girl, almost equal to Mary and of the same general cast of mind. Sarah was a dull girl, very ordinary, or below ordinary in the higher powers of mind. Hannah was emphatically a stupid girl. Now, when it came to their drawing lessons, Mary, the most highly intellectual girl, made a complete failure of it. She tried and she tried, and she cried and she cried, but she just couldn't put her brain into her hand sufficiently to draw those lines as they should be drawn. Jane, the other highly intellectual girl, succeeded finely from the start, and became one of the best drawers in the class. Sarah, the dull girl, the girl who was

below ordinary in the higher powers of mind, excelled all the members of the class in this brain-in-the-hand work; she took to it as a duck takes to water; or, like our billiard-playing youth, her brain ran into her hand naturally and instinctively. Hannah, the stupid girl, was stupid in this as she was in everything else. In other words, Mary possessed in an eminent degree the higher powers of mind, but was deficient in the brain-in-the-hand power. Jane possessed in an eminent degree both the higher powers and the brain-in-the-hand power. Sarah possessed in an eminent degree the brain-in-the-hand power, but was deficient in the higher powers. Poor Hannah was deficient both in the higher powers and in the brain-in-the-hand power.

From these and from many similar observations that I have made I have come to the following conclusions:

That the brain-in-the-hand power is not a highly intellectual power. It is frequently possessed in an eminent degree by persons below ordinary, while many persons of high intellectuality are very deficient in it; though it is also true that many persons of high intellectuality possess it in an eminent degree. So you cannot predicate from any person's intellectuality or lack of intellectuality what ability he will show when it comes to putting his brain into his hand. I have observed that decidedly stupid people are stupid in this as they are in everything else. I have observed that those persons who take to brain-in-the-hand occupations with the greatest avidity and success are usually persons of quick, bright minds, but ordinary in all the higher mental powers,—imagination, ability to carry on difficult processes of moral or abstract reasoning, originality of thought. I have observed that, as a rule, persons of high and fine intellectuality have more or less incapacity and distaste for those studies that require them to put their brain into the hand. (This is also true of those persons who are highly endowed with laziness; so if you have an aversion to putting your brain into your hand, don't jump at the conclusion that it is because you are so highly intellectual,—more probably it is the other reason.)

OBSERVATION THIRD.

Several years ago I visited the famous Boston Cooking School, the oldest and most noted institution of the sort in

the world. The teacher said to me: "Come to-morrow morning, at 10 o'clock, when I am to give a specially interesting lesson to my professional normal class." The next day I was on hand promptly at the time appointed, and I sat there for three mortal hours and a half and saw a class of young women take a lesson in how to make pie crust. The teacher told me that this was the third lesson in the pie crust series. The first lesson had been devoted to the chemistry of pie crust; the second lesson had been occupied with the nutritive value of pie crust; this third lesson was to be taken up with how to make pie crust dough; and there was to be a fourth lesson about how to cook pie crust. But this lesson that I saw was taken up entirely with the multifarious manipulations involved in making pie crust dough; so it was strictly and exclusively a brain-in-the-hand lesson. The class consisted of five strong, wholesome, sensible, plain looking young women with very matter-of-fact faces; they were not so very young either, and they were evidently not blue bloods or aristocrats. It was plain at a glance that they were studying cooking as a profession and not as a society fad. I sat there for three mortal hours and a half and saw the exacting teacher instructing those five young women in the multifarious manipulations involved in making pie crust dough,—the weighing and mixing, the stirring and kneading, the beating and thumping, the rolling and tossing, the patting and smoothing,—with a scientific reason for every process and an artistic meaning for every movement. It was most emphatically a brain-in-the-hand lesson. I was specially impressed by one of the young women. She had a stout, robust figure, a ruddy complexion, reddish hair, a slightly turned-up nose, a few freckles, and a very sensible face with an intensely matter-of-fact expression upon it. Never in all my life have I seen any human being more intent on what he or she was doing than that young woman was about the work in hand. She threw her whole soul as well as her big strong hands into that pie crust dough, which she manipulated with wonderful deftness and dexterity. She was evidently a brain-in-the-hand girl, or a born pie crust girl, so to speak.

The next day after seeing that great pie crust lesson, I visited the Boston Normal School and saw the teacher of literature give a class of girls a lesson in Shakespeare. The lesson of the day happened to be that grandest masterpiece in the

literature of the world, the third act of Shakespeare's *Othello*. It was, I believe, the most brilliant lesson that I ever saw in a school room. It was inspiring, ennobling, highly edifying! The teacher was splendid and the class was very fine. I was specially impressed with one member of the class, a girl, who was evidently the bright particular star of the constellation. She had classical features and a countenance beaming with intelligence and fine sensibility. Her answers to questions, her keen enjoyment, her insight into the poet's subtlest and profoundest beauties indicated a mind of high order and of the finest quality and texture. The whole lesson was as perfect of its kind as the pie crust lesson of the day before had been of its kind, and the two were in the strongest possible contrast with each other. That pie crust lesson was a perfect illustration of practical education in the strictly utilitarian sense; this Shakespeare lesson was a perfect illustration of higher education in the purely culture sense.

Modern educational *doctrinaires* tell us that there is no essential difference between practical education and higher education, but that is absolutely not true: the difference between them is as clear cut as the line where the blue sky comes down to the green earth; the distance between them is as great as that which separates the electric lights that illuminate this city from the ever burning stars that look down upon us from the dome of heaven. It is a far call from making pie crust to studying Shakespeare. Now, let us take pie crust to represent practical education, and let us take Shakespeare to represent higher education. We teachers must assume that every normal human mind has both a pie crust side and a Shakespeare side, and that both the pie crust side and the Shakespeare side should be educated. As a general proposition that is true; at any rate it is a good working hypothesis for us teachers. But this is also true: There are born pie crust girls and there are born Shakespeare girls, and the intellectual difference between them is essential, radical, and very vast. (Let me remark, parenthetically, that I use feminine illustrations because I belong to a girls' school, but the same principles apply of course to boys; pie crust has a masculine counterpart.) In the matter of the education of these two types, or classes, of girls this truth should be considered: The Shakespeare girl can learn pie crust but the pie crust girl cannot

learn Shakespeare. That girl of *spirituelle* countenance and face beaming with intellect and fine sensibility, who so enjoyed, absorbed, assimilated, and glorified in the third act of Othello, can, if need be, learn to make pie crust about as well as the plainest and most prosaic member of the professional normal cooking class; but that young woman of stout figure, slightly turned up nose, a few freckles, and matter-of-fact face, who so distinguished herself in the multifarious manipulation of pie crust dough, could never by any educational process on earth be brought to a profound understanding or fine appreciation of Shakespeare. Sarah cannot so etherealize her commonplace intellect as to rise to the heights to which Mary soars, but Mary can put a portion of her split-silk brain into her hands and come down for a season to Sarah's plain but noble and ennobling work; and Mary, transcendental Mary, should be required to do that very thing. In many ways, it would be good and wholesome for her.

It is contrary to the plainest dictates of nature to undertake to force a broad and high intellectual culture on persons of narrow and lowly intellectual capacity. Higher education is from the very nature of things the education for the few and not for the many; but brain-in-the-hand education is the education not for the few nor for the many only, but for all. It should be a part of the universal education, just as reading and writing are a part of the universal education.

OBSERVATION FOURTH.

I have observed that there is no other class of workers in the world that are so heartily respected and approved by all mankind as brain-in-the-hand workers. I have observed that there is no other work that man does in the world that calls forth from all mankind such hearty sanction, interest, and admiration as brain-in-the-hand work. In our girl's State Normal and Industrial School of Georgia we sweep the whole gamut of education from pie crust to Shakespeare, and I have observed that the hundreds of persons from all classes and kinds of people, from the most ignorant countrymen to some of the foremost educators in America, who have visited this institution and have seen its various departments at work, have all invariably manifested the keenest interest and greatest

delight when they came to those rooms and departments in which the students were engaged in brain-in-the-hand studies, in the cooking school, the drawing school, the dressmaking school, the dining room and household service; and from all sorts of people these branches of homely work have received the highest admiration and the warmest praise. I believe that all mankind has an instinctive and intuitive understanding and appreciation of brain-in-the-hand education, and I believe that the whole civilized world is coming to the conviction that it should be a part of the universal education.

Aside from the strictly practical or utilitarian value of brain-in-the-hand education, which of course does not apply to all persons, it has a general educational and spiritual value that does apply to all persons. It is wholesome for the body: there is no other exercise in the world so healthful as judicious, wisely directed bodily labor in the performance of some really useful work. It is wholesome for the mind: there is no remedy or antidote so good for *ennui*, for the blues, for shattered nerves, for jaded mental faculties, for morbid moods, for sentimentalism, for the many ills that students and thinkers are heir to, as to put the brain into the hand and do some vigorous, hearty, useful, bodily work. It is wholesome for the heart: nothing is so humanizing, nothing so broadens the sympathies, so quickens the "fellow-feeling that makes us wondrous kind" as to learn to do well and thoroughly some of the common tasks by which the vast majority of our fellow beings must earn their daily bread. It is wholesome for the soul: nothing brings us into such close and intimate relations with nature and nature's forces and nature's God as to put the brain into the hand in obedience to the Almighty's command, "Subdue the earth and have dominion over it."

OBSERVATION FIFTH.

I have observed that there is in these days a strong tendency to push the brain-in-the-hand education idea to great extremes. In our primary schools children are kept everlastingly at work making all sorts of ridiculous things out of paper and pasteboard, strings, straws and sticks. That much of this "busy work," as it is called, is very valuable and has real educational significance, I have no doubt, but I believe a great deal of it is utter tom-foolery.

In the grammar grades the same principle is carried out. Every idea must be expressed by some sort of handiwork. Even poetry, the most intangible of all things, must be studied not by the mind alone, but by the fingers. A class is reading *Hiawatha*; the teacher gives each pupil a dab of mud and requires him to make a model of Hiawatha's boat. In the high school we find the same thing. The class in solid geometry must make pasteboard cones, spheres, pyramids, &c.; the class in astronomy must cut stars out of tin foil and paste them on blue paper to represent the constellations. According to your brain-in-the-hand *doctrine* it is impossible for you to really comprehend any idea until you have drawn it on the blackboard or worked it out in sticks and pasteboard. Nothing is to be left to those highest of all mental processes, pure, abstract reasoning and the visualizing imagination.

The latest brain-in-the-hand fad (or at least the latest one that I have heard of) is that all children must be trained to be ambidextrous. I expect soon to hear it solemnly proclaimed by some great educational authority that the salvation of the country depends upon having the rising generation taught to work with the left hand as well as with the right hand.

I have observed that many leading educators have literally gone wild over this brain-in-the-hand education. They advocate introducing a complex system of scientific brain-in-the-hand studies into every school in the land regardless of conditions and environment. Every poor little country schoolmarm in the back woods, leaving "the three Rs" to take care of themselves, must devote herself mainly to teaching the little chaps to make things out of mud, and the larger girls to cook and sew, and the larger boys the elements of carpentry, blacksmithing, farming, jug making, and all industrial arts and handicrafts known to man.

In conclusion, let me say that no one believes more strongly than I do in brain-in-the-hand education as long as it is kept within proper and sensible bounds. I believe that it should be a part of the universal education. I believe that every boy and girl, that every young man and young woman in the world should be taught to put their brain into the hand and required to do well and thoroughly some sort or sorts of homely, useful, manly work. The utilitarian value, the economic value, the possible emergency value of this brain-in-the-hand education

has been urged during the past few years throughout America with powerful emphasis and ability, but aside from these obvious values, which no one now gainsays, judicious brain-in-the-hand education has an ethical or spiritual value of universal application.

If I were a multi-millionaire and had a son as highly gifted as Daniel Webster, and if I had dedicated him to one of the learned professions, I should still very much wish that he should spend at least one full year of his youth far out in the country on a plantation, where he should be taught to do well and thoroughly the ordinary labors of the field,—to plow and hoe, to sow and reap and gather into barns; and I should wish him to do this homely work with a kingly pride. If I were a multi-millionaire, I should still wish that as my little daughters grew up they should be taught, as a part of their regular education, to put their brain into the hand and do well and thoroughly ordinary woman's work,—to cook, to sew, to sweep a room, to nurse the sick, to bind up the wounded limb; and I should wish them to do this homely work with a queenly pride.

TEXTILE EDUCATION.

BY CHARLES KENWORTHY FRANCIS, ADJUNCT PROFESSOR OF
CHEMISTRY, GEORGIA SCHOOL OF TECHNOLOGY.

The South has within a few years advanced as a manufacturing district. For many years she was content to furnish raw material to the great factories and mills of foreign lands and to those situated in other parts of our own country, there to be changed into the commercial article. Now we are experiencing a revolution especially along certain lines, and most notably in textile manufacture.

At present we are paying a great deal of attention to the production of cotton goods, and much capital has been invested in this industry. There are now new mills in process of construction, or about completed, which will add a total of seven hundred and fifty thousand spindles to the present number. These mills may with reason be expected to be in operation before the next cotton crop is placed upon the market.

I believe we will do well to remain cotton manufacturers, and not enter the woolen trade at all; leave that to the northern mills and let our South-land become the greatest cotton goods district in the world.

The large number of mills in operation and those which will start need a certain amount of skilled labor, both to continue the industry and to cause improvement and advancement in the future. It is this skilled labor that demands our attention, and the training we may give our young men must be adapted to the needs of this enterprise.

Many foreign nations, especially Germany, England, Russia and France, have for years regarded industrial schools as a great help, if not absolutely essential to the upbuilding of many of their industries. Germany has made great advances due to her educational methods, no doubt.

England, I believe, has improved on the schools of Germany to some extent, and may have a larger number at present, but we know that Germany stands at the top of the list for variety, anyway. Her teachers are engaged in giving instruction in about seventy distinct trades; a few may be mentioned: Furniture working and upholstering, leather working, building, engraving, artistic design, the making of jewelry, and all metal working trades, brewing, gas manufacture, etc., etc., and all branches of the textile art.

As a branch of textile education, I might call your attention to lace making. I am informed that a large part of the machinery in the United States is out of date, and so much so that the city of Zion, now being established near Chicago, was permitted to import lace makers to manufacture fine lace. The board of emigration, in passing on the case as to whether such labor should be permitted to be imported, decided that they were founding a new industry in this country, and consequently did not come under the immigration law.

In England and Germany the textile school has played an important part in advancing textile manufacture. At first the textile school was not a success, and several failed, yet the school at Mülheim-on-the-Rhine was opened about 1849, and it is in session at this time. The school has a fine reputation now, though larger schools containing more modern machinery have been established in Prussia and have somewhat lowered its standing.

The following foreign countries have one or more well established textile schools: England, Germany, Russia, France, Italy, Belgium, Switzerland, India, and Japan.

Institutions for the teaching of the textile art owe their existence to several causes; in a number of instances, the workmen have banded themselves together for mutual benefit, and the society so formed has grown into an industrial institution. The School for Weavers, Berlin, may be cited as an example. This school has resulted from the United Guild of Weavers of Berlin. The Oldham Mutual Technical School, Oldham, England, resulted from a like organization.

The owners of large mills have desired to improve their assistants, and, to accomplish this, have established textile schools with their own means. The Accrington Textile School in England, founded by Messrs. Howard & Bullough, belongs to this class. The school at Mülhausen (Alsace) was founded by the business men of the city who desired to improve the standing of their managers and various assistants. The Royal Textile School, Crefeld, Prussia, was founded in about the same manner. All the textile schools in this country have been established by the city and state governments, assisted more or less by funds from individuals. There are at present in the United States five textile schools. The textile school connected with the School of Industrial Art of the Pennsylvania Museum, known as the Philadelphia Textile School, is the oldest; the Lowell (Mass.) Textile School was the first school formed in this country for textile instruction alone; the A. French Textile School of the Georgia School of Technology was the first to erect a separate building for instruction in the textile art; the Textile Department of Clemson College, S. C., is well known; last year the New Bedford Textile School was opened. There are two schools in process of formation at present—the Textile Department of the Agricultural and Mechanical College, Mississippi, and the Fall River Textile School, Massachusetts.

Several of the large universities give courses in bleaching, scouring, and dyeing. I may mention Columbia, Lehigh, Brown, and the Massachusetts Institute of Technology.

We may improve on the foreign schools and give our students something more than a trade, give them a broad education along their line, yet remaining firm to the idea of teaching only

“bread and butter studies” in a technical school. We know that the best training we can have toward future success is the one in which we have combined theory and practice. This idea is admirably followed in the leading technical schools of this country. The ideal textile school will give instruction in mathematics, mechanics, drawing, chemistry, physics, electricity, English, French, and German, beside the instruction in textile subjects, which will include, in schools making a specialty of cotton, carding and spinning, both lectures and mill work; weaving, hand work, work on the looms (both hand and power), with lectures and recitations; designing, which may include interior decoration beside textile design; chemistry and dyeing, which will include bleaching, printing, and finishing—devoting four years to such a course, conferring the degree Textile Engineer upon those who complete the work. Other courses of two years, which will be distinctly trade courses, may be pursued to an advantage by those who are not prepared to take a four years course, as I have outlined, for either financial reasons or from lack of preparation.

The majority of our textile institutions admit males only to all departments, but the Philadelphia school is open to women, but they seldom have any applicants for the textile course. Only one woman has graduated from that department, and she did not follow the business after graduation. The Lowell school admits women to courses in chemistry and dyeing and designing. In designing they may follow one or both of two courses. One treats of fabric design, the other of interior work (rooms, wall paper, book covers, etc.) Women may attend some of the foreign schools, but usually you will see only male students in attendance, and in the course of conversation a few days ago with a graduate of one of the leading textile schools in Germany, I was informed that women were not admitted to that institution at all. Yet there are classes in design in several schools, and in Germany there may be found female classes in burling and mending. I hope we will soon have classes in mending, at least, in this country, and I am not certain we should be particular about them being in connection with a textile school either.

I would suggest as a solution of the co-educational problem in textile schools, that women take only special courses, such as chemistry and textile coloring, designing, and drawing

An interesting fact connected with the maintenance fund of several foreign schools is the manner in which the government aids these institutions. The conditioning houses, as the establishments for determining the legal amount of water present in silk, are called, turn over their profits to textile schools. Many textile expositions direct part of their earnings to this cause. A good beer tax—I should say a good tax on beer—levied by Parliament, resulted in advancing technical education, especially textile, in England in the year 1890. A fund of about \$4,000,000 was derived from this source and was applied to textile education.

The equipment of a textile school is necessarily expensive, but manufacturers are, as a rule, willing to donate a good part of the required machinery, as it will be placing their goods before future buyers. Indeed, I believe some firms are inclined to be too obliging, and wish to have more of their machinery in the school than others.

The school must be equipped with such machinery as will be found in the various departments of a mill. Probably the carding and spinning department will contain the most expensive and complex machines. As a general rule we should endeavor to have at least two varieties of a machine. In the weaving department we can have many kinds of looms, from the hand loom up to the latest improved Jacquard. In the finishing room we will find sizing and folding machines and a press for printing the brand upon and baling the cloth.

Chemistry, bleaching, dyeing and printing are, as a rule, taught in one department. The dye house should be fitted with vats, machinery for dyeing raw cotton, yarn and cloth, and also drying machines. The printing machine, color pots, &c., will be located near by.

The disposal of the cloth and yarn manufactured in textile schools has caused some trouble, the mills contending that we should not compete with them, and the jobbers have their say too. I would suggest that the material be sold to the mills at their own price, and the school be required to produce material which will pass their inspection.

Although a textile school is equipped like a mill, the machinery serves another purpose. We do not have as our product a commercial article, but we must transform our raw product into an intelligent workman. (And it is so good to

see what a fine article we do produce from the raw material sometimes.)

One of our students asked an instructor, "What kind of a position do you think I may get when I graduate from here, one as manager or superintendent?" Well, he was aiming high, and I believe he has the proper spirit, though not as much knowledge of business methods. We cannot expect to give our students complete mastery of the textile business, the result of long experience and application, but we can teach them to understand the machinery they are to use, and how to use it to the best advantage. Let them pay attention and work with understanding and they will accomplish their own success. Some of our graduates in the years to come, will not only be managers but owners, too, of large plants, and our country will be benefited by the individual through our textile schools.

THE MINISTRY OF MANUAL TRAINING.

BY ROBERT FRAZER, STATE FEMALE NORMAL SCHOOL, FARMVILLE, VA.

Education in the modern view is "complete development for complete living." It recognizes the mind's dependence upon the body for all its impressions of the world without, and for every form of expression of what goes on within. It emphasizes, therefore, the importance of training for the body if it is to become most efficient in transmitting the decrees of the mind. It is practice that makes perfect. One may be ever so well read, and ever so conversant with the requirements of style, but he can never become a master of style without practice in writing. And, so, if our bodily parts are to become thoroughly ready and efficient as servants of the mind, they must be made so by the training which comes of long continued and well directed practice.

Man is endowed with no power, mental or physical, that is not susceptible, as well as worthy, of development. This all-round development is the aim of industrial education. It

seeks to give a man free and full use of himself, with the facility and skill that mark what we call the handy man—the practical man who makes things. It seeks to exercise the faculties of the child in such a way as to make them in reality what their name imports—*making* powers.

Manual training includes drawing, design, carving, molding, joinery, piano playing—anything, in a word, which brings dexterity, and furnishes a way of translating thought into immediate action. I need not speak of such arts in detail as to their practical value or their effect in culture, but I can hardly emphasize unduly their value as *media* for the transmission of brain products. Thought, however vigorous or logical, amounts to nothing without adequate expression. And, so, whatever may be made tributary to the power or scope of self-expression becomes a worthy subject of studious culture.

As to the benefits of manual training it must suffice to do little more than make mention of them.

Manual training increases productive power. It more than doubles one's worth as a wage earner. A man who chops wood with an axe works hard and gets fifty cents a day. One who draws a neat design on a board and chisels it out does easy work, and earns from five dollars a day up.

Manual training lifts the man out of the sphere of mere drudgery, and makes accessible those vocations in which machine competition is shut out by the requirement of intelligence and skill. It opens up to its possessor two unlimited fields of employment, for whose products the demand is likely never to fall below the supply—the field of *ornamentation*, and that of *discovery and invention*. Man's real wants are few and easy to supply; his factitious wants, the outgrowth of advancing civilization, are ever increasing and insatiable. The number of our people of wealth and luxurious tastes is constantly becoming greater. Besides this, the demand for luxuries and non-essentials is by no means limited to the wealthy. And so there must be an ever increasing demand for those products of skilled labor which appeal to persons whose tastes call for something more than the bare necessities of life. As to the field of invention its possibilities are without limit.

Of no less importance than the enlargement of practical power and of the power of self-expression which comes of manual training, is its effect in improving the quality and

enlarging the stock of what we have to express. Our intellectual equipment is so ordered that all our other faculties depend for their vigor and efficiency upon the fundamental faculty of *perception*. If perception is defective, memory, imagination, thought, are all correspondingly impaired. Their scope, exactness, and general efficiency depend upon the way we see things. To become a good perceiver is the paramount intellectual achievement. "The greatest thing a human soul ever does in this world," says Ruskin, "is to see something, and to tell what it sees in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy and religion all in one."

In the beginning God made matter and set at work great forces to operate upon it in accordance with fixed laws of His ordaining. Out of darkness there came light; out of chaos, order and harmony; and out of death there came life. In process of time the Creator looked over the works of his hand and found them all good, and ready for the masterpiece of creative effort. Last of all He made man in His own image, and commissioned him to go forth and subdue the earth to his dominion. In all the Scriptures we find no record of God's doing for man what, in the exercise of his God-given powers, man may do for himself, nor of His doing directly what may be done in the normal operation of the laws which He has ordained. He forbears to reveal the knowledge of the silent forces of the universe; but, what is better, He endows man with faculties in the proper exercise and development of which he may, for himself, attain to that knowledge, and thus acquire for himself the complete dominion of his birthright. And so there comes a sort of reciprocal interaction by which the attainment of man's appointed dominion brings the highest development of his faculties, and the development of his faculties leads to his appointed dominion. The best field for the development of man's fundamental faculty, perception, is found in the fulfillment of his divine commission through the study of nature. And there are no branches of study so efficacious in cultivating alertness and exactness of perception as those which involve the reproduction of what we see in some form of visible expression. We readily recall the incident of the student whom Agassiz kept three days looking at a fish; how the great

teacher answered no questions, and gave no help or word of encouragement, except that spoken when the young man, almost in desperation, began to draw the fish, and was commended for resorting to "that best of all eyes—the pencil;" and how years afterwards he declared that the lesson, which was such an ordeal in its taking, proved to be the best he ever had. The marvelous progress of the century now closing has no more striking lesson than that of the readiness of nature to yield up her secrets to those who know how to look for them; and none know so well how to look as those who have learned how to express for practical use what they see. The men who have done most for the progress of the race are its great seers, the men who have seen most and have given their fellows the results of their seeing. They are the men whose names illustrate the high places of human achievement, comrades in fame with Galileo and Kepler, Newton and Bacon, of Fulton and Morse.

The value of manual training in its moral bearing and in the formation of character is worthy of emphatic elaboration, but this paper is growing too long. Let it at least be said that it serves quite as good a purpose as the popular forms of school athletics for working off the animal impulses and keeping the body under, whilst its elements of practical value set it far beyond any standard of comparison with these sports. "In the sweat of thy face shalt thou eat bread" is a requirement of man's moral nature.

All these things, and more, industrial education does for the individual. Whatever makes for the well-being of the individual contributes to the prosperity of the state. State power is the aggregation of individual power. Intelligent, self-reliant citizens make strong states. Whatever adds to the efficiency of the citizen in the practical affairs of life increases his value as a citizen. You cannot raise a lamp on the street without lighting the way for all who come in reach of its rays. No more can you put an intelligent craftsman in a community without giving an impetus to the thrift of all his neighbors. In this view it not only becomes the right of the state to foster industrial education with a liberal hand, but it becomes its duty, and a duty which it cannot neglect and not suffer.

There is no likelihood that here at the South we shall become a wealthy people so long as we adhere mainly to agri-

cultural pursuits and to the ruder forms of manufacturing. We must make provision for technical training, or continue to endure the poverty which is a logical outcome of a large population of common laborers unable even under the best conditions to do more than earn a scanty subsistence. Our vast natural resources will avail us little so long as we suffer outsiders to reap the main benefit to be derived from them. Instead of being satisfied with sending to the markets raw material, we must turn attention to manufactured products, such as bear the higher forms and command the higher prices that come of skilled labor. A pound of raw cotton brings eight cents. Manufactured into muslin it is worth seventy-five cents, and into finer fabrics five dollars. In Birmingham a hundred-weight of iron ore dug out of the mine and delivered at the furnaces brings six cents. Made into bar iron, it is worth half a dollar; into horse shoes, \$1.25; into knife blades, \$30; into needles, \$500; into main springs for watches, \$25,000; and into the finest screws used in watches over \$300,000. The main part of this difference between six cents and \$300,000 represents intelligent, skilled labor.*

The world over, manufacturing eminence, with its great wealth producing effects, is maintained through the agency of technical schools, supported by the state. England, France, Germany, Switzerland, all have such schools, and they number their attendance in each country by thousands. Massachusetts, probably the poorest state of the Union as to soil, has the wealthiest population. The cause is not far to seek. The South has long enough been sending away raw material at low prices to be manufactured elsewhere at large profits, and sold back to us at high prices. This process will keep us forever poor and dependent. If ever we are to attain to the material eminence which we should occupy, as the most munificently equipped part of the world in natural advantages, we must bestir ourselves and pursue with earnestness the methods which have been found necessary and proved successful in producing wealth with other people.

In addition to the foregoing considerations the importance of technical schools in the South is peculiarly emphasized by

* See *Art and Industry*, U. S. Bureau of Ed., Part III, Appendix R.

the presence of a large negro population. The alternative presented to us is whether we shall endeavor to make of these people trained laborers, contributing their part to the general prosperity, or find in them a horde of paupers and criminals, and a constant menace to our civilization.

There can hardly be any question as to the importance—the necessity—of technical schools at the South. The only question is as to the way of getting them. Where shall the movement for them start? The educational interests of the states are virtually committed to their teachers, and the people may of right look to us for the conservation of these vital interests—the highest with which the state is in any wise concerned. We may count on the people to accord a hospitable reception to any movement which gives a fair promise of promoting the common welfare. It is a high privilege to be a teacher, but it involves a high duty. Let us make a serious study of this question of technical schools, and, when persuaded of their value, let us employ every means that devotion can contrive to awaken public sentiment in their favor. When the people once come to understand the work of such schools they will not be slow to have them.



KINDERGARTEN DEPARTMENT.

SECRETARY'S MINUTES.

Grace Street Baptist Church—Friday, December 28, 2:30 P. M.

The meeting was called to order by Miss Pattie S. Hill, president of the department.

The address of welcome was made by the Rt. Rev. R. A. Gibson, Bishop Coadjutor of Virginia.

The president of the department responded to the address of welcome.

None of those whose names were on the programme being present, Professor Celestia S. Parrish of Randolph-Macon Woman's College read a paper on "Child Study in the Home and School," and Dr. Nicholas Murray Butler of Columbia University made an address on "The Ideal Kindergarten."

The following officers were elected for the ensuing year:

President: Miss Pattie S. Hill, Louisville, Ky.

Vice-President: Miss Caroline C. M. Hart, Baltimore, Md.

Secretary: Miss Minnie Macfeat, Rock Hill, S. C.

The meeting adjourned.

(Miss) HARRIET RANDOLPH TALCOTT.

Acting Secretary.

ADDRESS OF WELCOME.

BY RT. REV. R. A. GIBSON, BISHOP COADJUTOR OF VIRGINIA.

Ladies of the Kindergarten Department :

We are glad to have in this city the Southern Educational Association for two reasons: because it is educational and because it is Southern. We are interested in education, as I believe, by instinct, and we are especially interested in southern education, because here in Richmond we have exactly the same

problems that exist all over the South. Here we have had the same sort of struggle to accomplish what has thus far been attained in the education of the masses of our people, and here we have the same general aims for the future that exist throughout the whole of the southern association; hence we are glad to have this association meet in our midst, expecting from it strength, motive power, help, direction. I am personally sorry that I have not been able to attend every meeting of the association. I should like to have heard the discussion of the subjects which have been presented. But kindergarten is the basis; it is the very beginning of education. Of course there are many people who would dissent from that proposition, and yet, I have no doubt it is true. I belong to an older time than that in which the kindergarten was known in this land of ours, and like the other old-time people I go back to the formative influences of my youth and I ask what they were. We were all taught by our mothers. It is to the mother, after all, that the formative influences of childhood are to be traced, and in the old time here in Virginia, and I think it was so all over the South, the mothers all kept kindergartens, and some of them pretty large ones. Now, mothers are obliged to be kindergartners; they are always so. What a good, sensible mother does for her child is just what the kindergarten does for the children committed to its care, and all mothers who see much of their children, whether in a marked degree good, sensible mothers or not, treat their children, especially their infants, on kindergarten principles, the basis of their action being nature itself.

It is a primary instinct in the mother to educe, to bring out of the child that which it is capable of being and doing, and following this instinct, which is the source of many conscious pleasures, the mother simply does that which you have learned to do upon more general and more scientific principles. There is nothing strange about this. Mankind is governed by instincts. I believe that they are the points in human nature where God keeps his hand upon the race, by their operation moving it onward and upward to a predetermined end. The instinct of nutrition, the instinct of education, the instinct of association, upon which all government is based, the instinct of religion, these are primary instincts in the human soul. We cannot get rid of them, we cannot change them. In obe-

dience to their commands we suffer many inconveniences, and often appear to other people very silly, but still we move on toward the end which lies before us. One speaks unto another and says, Why act we thus? And the only answer is, We are made that way.

Man's freedom consists simply in this, that he is able by the exercise of his will under the guidance of his reason to *control* these primary instincts. Now, mother-play is one of these primary instincts. The mother doesn't know why she treats her child after the fashion of fond mothers, and to other people she seems at times very silly, but she is acting on an impulse of nature and is accomplishing an object.

If I were asked to define what kindergarten work is, I should say that kindergarten work is simply the method of treating their children by the best class of mothers reduced to a science. Every child, then, who goes into a kindergarten has the advantage of being dealt with on the principles upon which one of the best of mothers would deal with him. To those who are interested in kindergarten work, it is the most blessed work that can be done; it is one that promises most for the human race.

Take the other side of the case; look at it from the point of view of the child. A child brought to the kindergarten is delivered largely by his entrance into that school from the ever-present tyranny of boredom. That child is met on his own plane and is given his own place. He is taught to find himself—to find his body down to his very finger tips. He is taught to recognize his own little personality and its limits. He is taught to associate with other children, to regard them as he regards himself, to have consideration for them, and to bear in mind their rights. He occupies his own seat, where he is not overlooked nor ignored. His existence is respected. He uses his own blocks, and cards, and models, recognizing that on either side there are other children using similar objects, whose existence must also be respected. And thus he learns something of the dignity of life and its proprieties at the beginning, at the very base.

I heard Mr. Jacob A. Riis say on one occasion that in the elevating of the lower classes in New York he regarded the kindergarten as the very first and the most hopeful of all agencies whatsoever, and we have heard from time to time with

exhilaration the wonderful account of the effect of the kindergarten work upon the children of San Francisco.

Our problem is the kindergarten for those who can pay. I believe that free kindergartens have established themselves here as elsewhere. They are a success; our people recognize them as a success. But the pay kindergarten requires a great deal of study on the part of those who have been accustomed to sending children to kindergarten merely for amusement. Aimless amusements have been so much the rule that people do not realize how much education there is in play, and how that education will be furthered if a little judicious help is given to nature. I hope the time is coming soon when Richmond will have the public school kindergarten. I believe the other kindergartens are doing their work well.

Not long ago *The Outlook* published a set of questions asking for lists from distinguished men of the ten greatest books of the century. Answers were given by the presidents of the various universities; among them the president of Yale College, Dr. Hadley. It is worthy of every kindergartner's notice that among the ten greatest books of the century which is just coming to a close, Dr. Hadley puts Frœbel's "*Education of Man*." Was the tribute a just one? I cannot but think it was. Because, then, you, my friends, are engaged in this kind of work—a work which carries out the thought of mother-nature, simply to do what the Lord puts it into our hearts to do—because you are engaged in making children happier and better, and finally, because your work stands in the very first rank among the activities of the age, I give you welcome to this city of Richmond.

RESPONSE BY THE PRESIDENT.

BY PATTIE S. HILL, FREE KINDERGARTENS, LOUISVILLE, KY.

Nothing is more welcome than a genuine, hearty, southern welcome. Especially do we appreciate these words of welcome at this period, when we have withdrawn our faces from the family group around the hearthstone of the home, to travel as

pilgrims in search of higher ideals and standards for the sake of the little children in our care.

Long before we heard these words of welcome from the lips of our most honored host we had been surrounded by that atmosphere of welcome which always appeals so strongly to the hearts of the strangers in your midst.

The first impression I received of the genuine hospitality you have offered us so freely was in the service of your pages at the depot. There they stood with their ready eyes and hands, prophetic of that wonderful product of your state, the typical "Virginia gentleman."

The Southern Educational Association has reached its tenth year, but the kindergarten department celebrates its third birthday in Richmond to-day.

I was so fortunate as to be present at the New Orleans meeting two years ago, when this department came into existence.

The kindergarten idea is taking hold upon the minds and hearts of the people, not only in the South, but everywhere, in spite of the many criticisms and witticisms at our expense in current literature.

I glory in the fact that we are strong enough and our cause sufficiently established for us to ignore the unfair criticisms, profit by the just ones, and join in the laugh at the caricatures of our own weaknesses, as seen and demanded by the fun-loving public in such articles as *McClure's* and *The Atlantic* have been publishing. Kindergarten criticism and witticism seem to be the latest fad; but all of these things will help rather than hinder us, if we keep ourselves open to a healthy combination of serious conviction and wholesome humor.

If this department of the Southern Educational Association can hold before the minds of the southern people the need of good kindergarten training for all its children—rich and poor, black and white—at the same time creating a sentiment in favor of none but highly educated and thoroughly trained kindergartners, it will do a great work for our beloved Southland.

The untrained kindergartner in the South has done untold harm to our cause. Such work as hers is bound to be, calls forth and deserves the criticism of all thoughtful people. It has brought into our ranks poorly educated and absolutely

untrained women, who, after visiting kindergartens for a short period of observation, or at most with a few weeks instruction in some summer-school, purchase Fröbel's material and open a *so-called* kindergarten.

If those who employ kindergartners would investigate their previous training, and those who are trained kindergartners would follow the example of those in other serious professions, in having their certificates and diplomas in full sight, this class of kindergartens and kindergartners would soon die a natural death.

But with such a programme awaiting you it hardly seems fair or courteous to take more of your time.

Were it not for the kindness of Dr. Nicholas Murray Butler of Columbia University, and Miss Parrish of the Randolph-Macon College of your own state, I should have a poor programme to present you this afternoon, as the speakers on our printed programme have found it impossible to be with us on this occasion. But with two such names as these any programme would be an intellectual feast. Therefore, most honored host, let me thank you, in the name of the officers and delegates of this department, for the hospitality and genial welcome that have surrounded us in your city.

THE IDEAL KINDERGARTEN.

BY NICHOLAS MURRAY BUTLER, COLUMBIA UNIVERSITY.

[Stenographically reported.]

You realize how poor a substitute I must be for either or both of the accomplished and experienced students and expounders of the kindergarten, Miss Hart and Miss Neil, whose names are upon the programme. The best that I can do, and all that I shall attempt to do, is to point out a few foundation principles which it seems to me we all need to fix our eyes upon with some determination and with some defi-

nitensness because of the misunderstanding which one meets on every hand, even among intelligent persons, when the name of kindergarten is mentioned or its work and aims are outlined. I suppose the greatest enemy of the kindergarten has been something called kindergarten. The masquerading of the false as the true has served to postpone for a generation the adequate development and upbuilding of the kindergarten in this country; and there are reasons for that. The kindergarten, by its very nature dealing with the young and tender child, appeals to the sympathy and to the emotions, particularly of women. It has seemed to afford an opportunity for philanthropic work, an opportunity to go out and rescue children, for a few hours at least of each day, from an environment unfortunate, unhealthy, and perhaps sinful in character. From that conception there developed the idea that a kindergarten is a place in which very young children are kept during several hours of the day in order that they may be out of mischief and under kindly guidance and supervision. That is the conception of the kindergarten as a day nursery which is still to be found, particularly in connection with the religious work, in some of our largest communities. The day nursery as an institution is a most admirable thing in itself; but to confuse it for a moment with the kindergarten is to lose sight at the outset of the fundamental educational purpose which the kindergarten has in mind.

The difference between philanthropy and education is to my mind very broad. I always dislike to hear education spoken of as philanthropy, for I regard it as a more fundamental and more far-reaching type of human endeavor. With an ideal education we should have no need of philanthropy. The object of philanthropy is to relieve distress, poverty, suffering, to remove the effects of bad conditions. The object of education is not relief, but instruction and training which are to abolish the bad conditions themselves; to bring about such a condition of adaptation between human beings and their environment that there may be a basis for successful and happy living. To undertake education, and especially kindergarten education, in a spirit of philanthropy, is to lose sight, I repeat, of its chief significance and of its main claim upon our attention as students of education.

When I go into a so-called kindergarten and find a stuffy, ill-ventilated room in which between eighty and a hundred children of all ages and sizes are gathered under the supervision and care of one or, at most, two teachers; when I see a lack of any principle of development, a lack of any systematic procedure which has a beginning, a middle and an end, then I know that I am in a philanthropic institution and not in an educative kindergarten. Only a few days ago a gentleman of intelligence and refinement said to me that at my instigation he had sent his eldest child to a kindergarten, that the child had been there for two years, and that he was now convinced that it would take two years to remove the ill effects of that experience. I asked him some questions about the sort of kindergarten which his child had attended, and I discovered in a few moments questioning that two years was a very moderate estimate of the amount of time which it would take to remove the damage which had been done. This child had never crossed the lintel of a kindergarten; it had been in something called a kindergarten. Now, that distinction is to me so fundamental that I am inclined to insist upon it with special emphasis, and to say that we must all take care to remain perfectly sane, and stand solidly upon our feet when we are asked to pass judgment upon a kindergarten education. We must have some guiding principles, some insight, some knowledge of what is really being attempted in kindergarten education, in order that we may distinguish the true from the false.

The second great obstacle to the proper development of kindergarten education in this country has been the multitude of wholly inefficient kindergarten training classes all over the United States. There have sprung up classes and schools for the training of kindergarten teachers which have taught the mere "manual of arms" of kindergarten instruction, and this has had most unfortunate results. The public mind has been kept in the dark as to what is really needed in a kindergarten preparation, and as to what is essential in the educational supervision, care, and oversight of these tender, growing children. That kindergarten teacher who knows the mere externals of the Fröbelian methods, is wholly incompetent ever to see the various changes taking place in the child mind. We

need, then, especially, and first of all, a clear understanding of the standard, the proper standard, for kindergarten training and for kindergarten work after training has been had. It has unfortunately been supposed, especially by those who have made the confusion between philanthropy and education to which I have referred, that an amiable disposition and a stock of patience were the only qualifications that were needed to conduct a class of children of kindergarten age through one or two or three years of profitable and educative occupation. Quite the contrary is true. The amiable disposition is highly desired, the patience is undoubtedly necessary, but the amount of information and of educational insight that is needed, is very great indeed.



John D. Yerby.

JOHN D. YERBY was born in Greensboro, Ala., in 1860. His father was a teacher of a private school at Greensboro, and here young Yerby was prepared for the Southern University, located at Greensboro.

He graduated in 1879 with the degree of B. A., and went to Mobile in October of the same year. He taught in the public schools of that city until 1894, when he was elected to succeed Dr. E. B. Dickson, as superintendent of city and county schools, which position he filled very satisfactorily to the time of his demise, which occurred August 9th, 1900. At the time of his death he was Treasurer of the Southern Educational Association, which office he had held for two years.

Superintendent Yerby was a person of refined sensibility and noble virtues. He was always ready to lend a helping hand to any one in need. His kind and considerate treatment of those with whom he came in contact endeared him to all, and those noble qualities of head and heart which kept him in the school work of his adopted home continuously for more than twenty years will keep his memory ever dear in the hearts of those who knew him.

WARREN EASTON,

Chairman of Committee on Necrology.

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